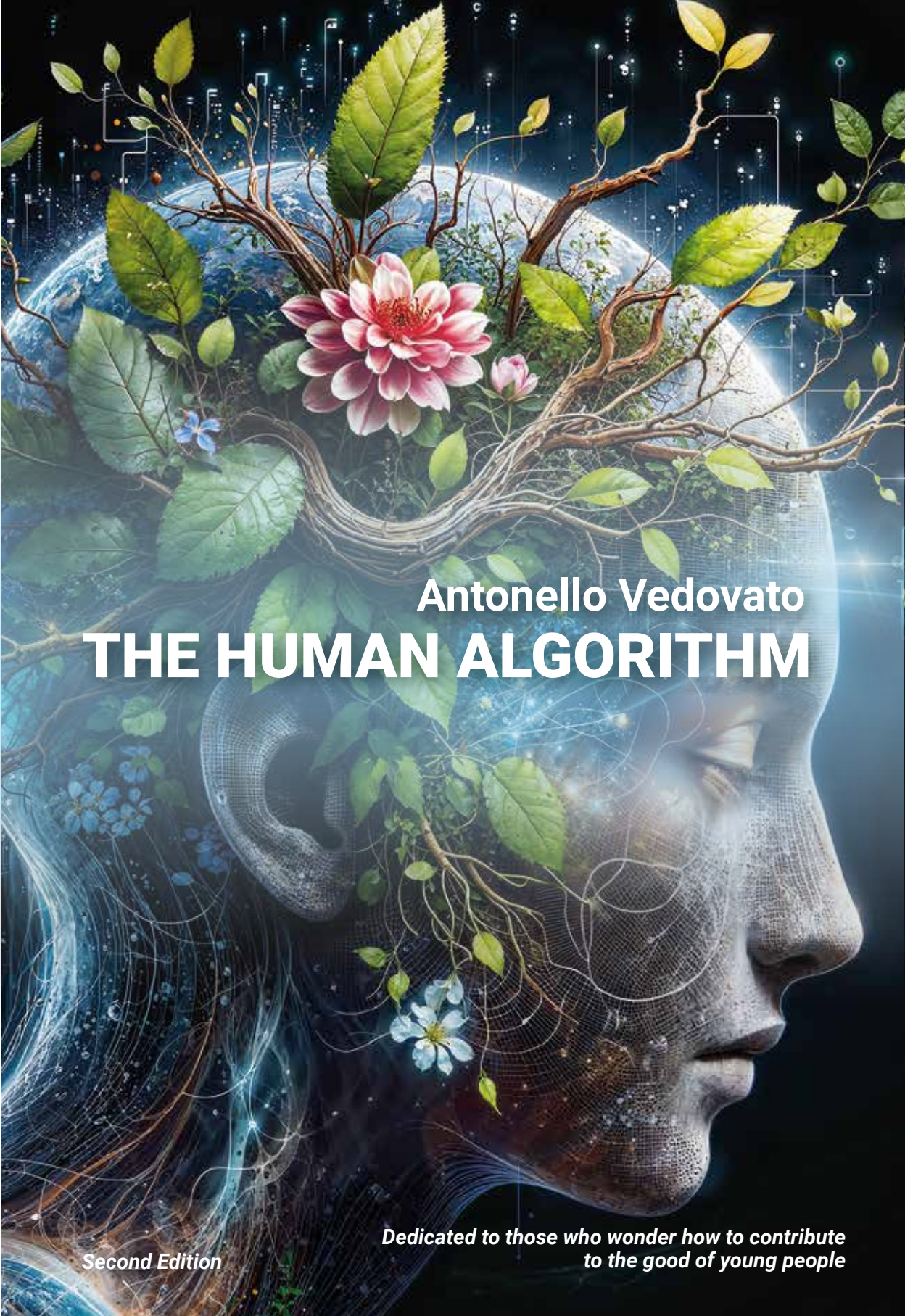

Antonello Vedovato

# THE HUMAN ALGORITHM

*Dedicated to those who wonder how to contribute to the good of young people*

*Second Edition*

*A sincere thanks to Andrea Zamboni for his creativity in designing the cover, and to everyone at Gruppo Sinergia srl for their generous support in printing this pamphlet*

Antonello Vedovato

# THE HUMAN ALGORITHM

We are driven to weave new forms of 'RELATIONSHIPS'

*Dedicated to those who wonder how to contribute to the good of young people*

This publication has been translated into English by Prof. Dr. Joy Kachappilly,
with appreciation for their dedication

"The Human Algorithm" emerges as an orientational compass, outlining a map and providing clear and explicit coordinates to navigate the complex responsibility we as adults face in dealing with young people.

This work, packaged in the form of a pamphlet, manifests the author's intention to share a collection of key thoughts, a notebook of essential annotations highlighting the fundamental principles for deciphering the profound meaning of our conscious and considered presence in the world of youth.

In all humility, it can be said that the text does not set out to be the holder of absolute truths but aims to facilitate the path of young people in the revelation of their existential project, tracing with clarity and synthesis the essential steps to develop a constructive and mutually enriching relationship between different generations.

It is an exploratory journey through the challenges and possibilities that our time presents to us, an open and sincere dialogue aimed at jointly building a brighter and more balanced future.

'The Human Algorithm' is an invitation to reflection, a dialogue between the pages that stirs the mind and heart, prompting each reader to question his or her own role and responsibility in weaving meaningful relationships with the new generations. It is a journey that traverses universal themes, uniting different points of view in a harmonious and cohesive discourse, with the aspiration of contributing to the construction of a world in which each person can realise his or her potential and live in syntony with others.

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*"I COME NOT KNOWING FROM WHERE;*
*I AM NOT KNOWING WHO;*
*I DIE NOT KNOWING WHEN;*
*I GO NOT KNOWING WHERE;*
*I AM SURPRISED TO BE HAPPY'.*

*A famous medieval*
*saying reported by*
*German philosopher*
*Karl Jaspers*

*I dedicate this work*
*to Salesian Coadjutor*
*Luigi Fumanelli*

*My mentor and teacher in the most uncertain years.*
*To him, I owe the discovery of my*
*educational vocation.*

**SUMMARY**


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# PRESENTATION

Over one hundred and fifty years ago, John Bosco formulated the principles of visionary pedagogy. He created the preventive system that prepares young people for life, teaching them to be free and creative members of society and to take responsibility for themselves and others.

This pamphlet reworks Don Bosco's holistic approach, adapting it to a variety of contemporary life models and cultural contexts. It offers guidance and orientation for navigating the challenges of modern pedagogy, transcending cultural and geographical barriers.

Drawing on his own experience in different continents, the author highlights how, despite the rapid and profound changes of our time, there are universal values that, if embraced and internalised, can guide us towards a full and satisfying life.

The three fundamental dimensions of the 'Value Cycle' constitute the compass and method for anyone who is dedicated to preserving and enriching our world, making it a prosperous and sustainable place for new generations.
The proposed text, despite its brevity, is rich in intensity and meaning. Each sentence invites deep reflection and evolution towards new ideas, essential for those who wish to spread Don Bosco's values in today's context, whether in the educational and training sphere, in public institutions or in the daily life of communities.

It would be desirable for those who interact with this text to connect and collaborate to explore the author's ideas more deeply in order to initiate the necessary change in our institutions with him.
Together, we can start a process of transformation in the way we act, fostering the development of new models of relationships. This could expand opportunities for young people - grappling with an increasingly challenging reality - helping them become active and aware protagonists of their own lives.

Rome, 18-11-2023
Jean Paul Muller sdb

# PROLOGUE

> *Education is the most powerful weapon you can use to change the world." - Nelson Mandela*
> *"We cannot prepare people for tomorrow's world using the same techniques and technologies as yesterday." - John Dewey*
> *"Technology is not the enemy of education. It is a powerful ally in teaching and learning." - Jaime Escalante*
> *"If you always do what you have always done, you will always achieve what you have always achieved." - Albert Einstein*
> *"Education does not change the world; it changes the people who will change the world." - Paulo Freire*

The pamphlet entitled 'The Human Algorithm...' opens with a reflection by Antonello Vedovato, the author of this paper, on education. The term pamphlet itself is already a provocation: according to the dictionary, it means both 'defamatory pamphlet' and 'pamphlet of an aggressive nature'.

Vedovato, by choosing to call his writing human algorithm, intends to stimulate and awaken in the reader a special interest in educational innovation, the training of young people and their future, involving all the various social actors.

I have a long-standing friendship with Antonello Vedovato, born out of deep dialogues through which we discovered that we share many principles of education. He is a person deeply passionate about education and the reality of youth in the contemporary world. When I met him in 2003, his approach to education and his use of digital media initially left me perplexed. Still, at the same time, it aroused in me a great curiosity, wanting to better understand the work he was doing with his team at Edulife in Verona.

All its educational initiatives bear the mark of the Salesian in 'shirt sleeves', as Don Bosco wanted, and its main concern is to walk alongside young people, offering them opportunities to build their own life projects, developing their best human, social and professional qualities. Its aim is to help young people find a place in society, enhancing their talents and abilities at the service of themselves and, above all, of the communities of which they are part.

My first contact with his work, which aroused my admiration, came during a visit to 311 Verona. Although I was a Salesian myself, I did not understand the meaning of the number and found it curious to identify an educational work with a simple number. Only later, discovering the reference to 311, I realised it was a new way of identifying the presence of the Salesian charism: 31 January, the feast of St John Bosco.

But Vedovato's work does not stop there. Another project of crucial importance for education and entrepreneurship has been set up: the 245 'Social Impact' fund, through which young people can build their own life projects and start up entrepreneurial initiatives through practical experience. Again, the number 24-5 has a strong symbolic value for the Salesian world: 24 May, the feast of Mary Help of Christians.

All the works undertaken by Antonello Vedovato are deeply imbued with Don Bosco's Preventive System, revisited and interpreted by a person attentive to the challenges of a rapidly changing world.

In its four chapters, 'The Human Algorithm' deeply shakes hearts and minds. It is not only a Salesian pedagogy adapted to the context of new technologies and artificial intelligence but also a new vision of what it means to be "human" today, among young people and in the different sectors of society. A human being who is IRRIPETIBLE, INVIOLABLE AND IRRIDUCIBLE.

In summary, in this pamphlet we find a pathway to train young people to embody Don Bosco's motto: "honest citizens and good Christians", through Knowing How to Be, Knowing How to Do and Knowing How to Act. These three dimensions of the person are closely connected and foster personal and professional growth and active participation in community life.

If we desire a profound change in the education of young people, imagining a more humane and sustainable future in which the planet is not considered an object to be exploited according to our interests, we must pay attention to what Pope Francis tells us in ‘Laudato Si':" The urgent challenge of protecting our common home includes the concern to unite the whole human family in the quest for sustainable and integral development..." (n.13).

I believe that the pamphlet 'The Human Algorithm' is a great stimulus for all people who, through education, wish to build a more humane and just world.

Luciano Bellini, sdb

# INTRODUCTION

The pamphlet entitled 'The Human Algorithm' came to life following a workshop lasting several days dedicated to teacher training that took place in the city of Hangzhou, Zhejiang Province in China. The event was attended by educators from different backgrounds and various parts of China, from the Northwest, Beijing and Shanghai, with the aim of promoting a mental habit enriched by a shared language, method and tools educational activity. The complexity of the seminar also lay in the need to mediate between different cultures. At the time of writing this Pamphlet, I had accumulated about five years of experience in training seminars for young people, teachers, managers and entrepreneurs, which made me conceptually secure.

The seminar exceeded expectations, and afterwards, the managers of the institution that had invited me urged me to draft a practical guide for its dissemination in educational contexts. What surprised me was the participants' ability to deeply understand the proposed method, quickly coming to the conclusion that it could be applied in every human context: from the family to schools, public institutions and companies. This realisation prompted me to complete this project in the hope that it could be of help to all those who care about the new generations. I firmly believe that, through their vocation, we can improve our coexistence on a human, social and professional level.

Since the aim of this paper is to provide a concise summary, typical of a pamphlet, for further details and insights, I invite interested parties to visit the Edulife Foundation's website, www.fondazioneedulife.org, where you can access a wide range of scientific research and publications available both online and in bookshops.
Edulife's approach is deeply rooted in many years of experience, spanning three decades of commitment to the education of young people and the training of adults as educational and significant figures. This experience is further enhanced by the scientific contributions and research conducted by the Edulife Foundation, which adds a level of rigour and depth to our understanding of educational processes.

This combination of practical experience and scientific depth forms a solid foundation that guides every aspect of our projects.
Regarding methodology, we use an original model known as the "EDULIFE VALUE CYCLE." This model is not just a set of best practices or guidelines; it is a conceptual framework inspired by a lay reinterpretation of the preventive system of education developed by John Bosco.

> *Don John Bosco, venerated as St John Bosco, is an emblematic 19th century figure in Italy who embodied the roles of priest, educator and writer with unparalleled fervour and dedication. Known universally as Don Bosco, his name is synonymous with love and dedication to young people, especially the less fortunate and more vulnerable. He is the founder of the educational method known as the preventive system, a revolutionary approach at the time, which placed love, understanding, and mutual respect at the centre, in contrast to the prevailing repressive and punitive methods. To perpetuate his educational and charitable vision, Don Bosco founded the Salesian Congregation, an organisation that is present in 132 countries around the world and which, even today, works internationally to support young people through education, vocational training and pastoral activities.*

The preventive system, which has a long and successful history in youth education, has been interpreted by Edulife to respond to the needs of our times and serves as a common thread linking all the elements of this Pamphlet. In short, our approach is a fusion of value inspiration, practical experience and scientific rigour, which together form a robust and flexible framework for addressing today's educational and social challenges. This complex and well-considered methodology fosters a holistic and universal vision to address current challenges.

*In writing this pamphlet, I decided to include the etymology of some keywords. While some might consider it superfluous, I have frequently noticed how, in everyday language, we attribute multiple meanings to terms that, in the light of their etymology, turn out to be surprisingly clear and illuminating.*

*Have a good trip.*

# THE PERFECT STORM

ADULT EDUCATOR. The vocation of the educator represents one of the highest and most complex challenges that a person can face. It entails the capacity to welcome, accompany and promote the vocations of young people, helping them to fulfil their existential project with awareness, creativity and responsibility. It is a commitment that goes far beyond the transmission of knowledge or skills: it is a profound responsibility that touches the heart of human living, the very meaning of one's presence in the world. One of the main concerns of an educator is to ask oneself 'where' young people are going to live, not only in a physical sense, but above all in an existential sense. What values will constitute their 'inner home'? What horizons will they choose to explore? This question underlines the need to build with them, right from the present, the foundations of a future that will bring meaning, hope and purpose.

TESTIMONY. To do this, the adult must become a significant presence, not only as an authoritative figure but as a travelling companion, capable of stimulating a path of growth. It is essential that the educator, while maintaining his role of witness, actively listens to the young people, recognising their potential, their dreams and their fragilities. Only in this way is it possible to generate an authentic relationship that makes it possible to build fertile ground for the future. This process does not only concern the educator's actions but his very essence. The educator, in fact, is called upon to bear witness through his or her example to what it means to live with meaning and purpose. He is a figure who inspires not so much with words as with the consistency of his actions and the depth of his presence. In this way, he not only accompanies young people towards the future, but encourages them to become, in turn, builders of meaning for themselves and others.

VOCATION. Being an educator, therefore, means accepting the challenge of inhabiting the present with an eye to tomorrow, aware that every gesture, every word, and every choice contributes to building a better world, not only for the young, but with the young. A vocation that requires heart, mind and soul, and which, in its fulfilment, restores to those who live it a profound sense of gratitude and fulfilment. The central question that emerges is: where are young people today, not only physically, but above all in their journey of meaning and identity?

What are their concerns in the face of an uncertain present and a future that often seems elusive? Why do so many of them manifest a growing distrust of the adult world and its models?

GENERATIVE ARTIFICIAL INTELLIGENCE. In this scenario, the disruptive advent of Artificial Intelligence raises further questions. How does it affect the construction of human values, social relations, and capabilities to generate tangible and sustainable value for oneself and others? What opportunities does it offer, and, at the same time, what risks does it entail for their human, social and professional development?

GEOPOLITICS. Added to these challenges is the chaos of an ever-changing geopolitical landscape, which generates instability and amplifies the perception of an unpredictable and complex world. All this profoundly affects young people's ability to imagine and plan their future.

THE PERFECT STORM. For an educator, these questions cannot be evaded. They require authentic listening, a meaningful presence and a constant effort to help young people navigate the turbulent sea of the present, accompanying them towards a future that is still capable of generating hope and meaning. We can define all this using the metaphor of the perfect storm.

CONTEXT. In recent decades, the world has witnessed the accentuation of a series of macro-inequalities that are reshaping our future and undermining global stability. These growing inequalities are threatening the cohesion of communities and the sustainability of the systems on which human progress is based. In this context, a very critical scenario is emerging for our youth. We are experiencing an inter-generational rupture as never before. It is time to act. Adults must return to being significant figures and be able to offer models of witness in which young people can recognise themselves. We must rebuild trust between generations and work together to bridge these gaps. Only in this way can we ensure a fairer and more sustainable future for all.

ECOLOGICAL DIVIDE. On an ecological level, we are exploiting the planet's natural resources at a rate that is not only unsustainable but also dangerously accelerated. According to the Global Footprint Network, we currently consume resources equal to one and a half times what the Earth is able to regenerate annually. This concept is represented by the indicator of Earth Overshoot Day, the day on which humanity has exhausted the resources the planet can renew in one year. Every year, this day moves further and further behind, demonstrating a growing ecological imbalance. The direct consequence is increasing pressure on ecosystems, which not only endangers biodiversity and the Earth's ability to sustain life but also brings us dangerously close to the point of no return.
The repercussions of this overexploitation not only affect the environment but also the human societies that depend on it, with potentially devastating consequences on a global scale.

SOCIAL DIVIDE. The social divide is another of the structural crises of our time, fuelled by the increasing concentration of wealth in the hands of the few. Based on data from sources such as the Credit Suisse Global Wealth Report, the international organisation OXFAM points out that the richest 10% of the world's population hold 90% of global wealth. This growing inequality not only fuels economic injustice but also erodes social cohesion, geqnerating a climate of insecurity and frustration that can destabilise entire nations.

Economic inequality undermines the sense of trust in institutions and the ability of economies to grow equitably and inclusively. In a context of global uncertainty and crisis, heightened inequality creates tensions that can erupt into social conflict and undermine international peace and stability. Moreover, the

concentration of wealth limits opportunities for social mobility, triggering a vicious cycle of poverty and exclusion that is passed on from generation to generation.

CULTURAL AND SPIRITUAL DIVIDE. On the cultural level, functional illiteracy is an often underestimated scourge that continues to hinder human progress. According to UNESCO's 'Global Education Monitoring Report' (GEM Report), millions of people around the world can read and write, but do not possess the necessary skills to understand complex texts or use available information critically. This phenomenon is particularly serious at a time when active participation in social, political and economic life requires a high level of literacy. The inability to access and use information effectively limits not only personal development but also the collective potential of communities, holding back innovation and inclusion.

On the spiritual side, data from the World Health Organisation (WHO) reveal an equally worrying crisis of psychological well-being. Every year, there are over 800,000 suicides globally, and the phenomenon particularly affects young people between the ages of 15 and 29, for whom suicide is one of the main causes of death. This disturbing figure reflects a widespread existential crisis, amplified by factors such as unemployment, social isolation (e.g. the NEET phenomenon), psychological pressure and lack of prospects for the future. The growing spiritual and psychological malaise highlights the need to rethink social and economic models, putting the well-being of the person at the centre, not only in material terms but also in emotional and relational terms.

GEOPOLITICAL CHANGES. Added to these critical gaps is an increasingly complex and volatile geopolitical dimension. According to the Global Trends Report of the US National Intelligence Council, the international environment is changing at an unprecedented speed since the end of World War II. Factors such as rapid technological innovation, global interconnectedness, and the rise of new economic and military powers, along with global challenges such as climate change and demographic shifts, are reshaping the global landscape.
Traditional power structures are being transformed, creating a climate of uncertainty and increasing competition between states. This geopolitical instability is reflected in the increasing polarisation between major powers such as the United States and China, the emergence of influential regional players and

the re-emergence of tensions in strategic areas such as the Middle East, Asia and Eastern Europe.
The need for new approaches to manage increasing complexity becomes evident in this context. Multilateral agreements that once guaranteed stability seem to be weakening, while the return to policies of economic nationalism and protectionism is fragmenting international cooperation. Competition for resources, combined with the impacts of climate change, further fuels tensions. If not addressed with shared global strategies, these geopolitical dynamics risk amplifying existing economic, social and environmental divides, with profound repercussions for global peace and security.

DEMOGRAPHIC DECREASE. Demographic decline, which is particularly evident in many developed countries, represents one of the most pressing challenges for the future of social and economic sustainability. Countries like Italy and Japan are among the hardest hit by this phenomenon, which translates into a reduction in the working population and an increase in the number of elderly people dependent on the economic system. According to the World Population Prospects of the United Nations Department of Economic and Social Affairs (UNDESA), declining birth rates and an ageing population are set to reduce the labour force in many advanced economies drastically.

This demographic trend has profound implications. On the one hand, it puts pressure on welfare systems, increasing pension and healthcare costs; on the other hand, it undermines the capacity for long-term economic growth. The OECD's Preventing Ageing Unequally and the World Bank's Global Monitoring Report underline how population ageing exacerbates inequalities between generations and between social classes, calling for innovative policies to support families, encourage birth rates and promote the retraining of the workforce. Moreover, population decline may fuel the flight of young talent to more dynamic markets, exacerbating the gap between declining and growing countries.

GENERATIVE ARTIFICIAL INTELLIGENCE. Artificial intelligence (AI), particularly generative AI, is leading to a radical transformation in society, the world of work and economic production. According to the World Economic Forum's The Future of Jobs Report, up to 800 million jobs could be automated by 2030, with significant consequences for global employment. The adoption of AI in sectors such as manufacturing, financial services, and healthcare promises to increase

efficiency and productivity, but at the same time, raises concerns related to job losses, increased inequality and labour market polarisation.
This technological revolution requires a proactive response from governments and businesses. The McKinsey Global Institute, in its report Jobs Lost, Jobs Gained: Workforce Transitions in a Time of Automation, highlights the urgency of promoting large-scale retraining and skills upgrading programmes. People will be called upon to develop new skills, especially in technological and creative fields, to remain competitive in an increasingly automated labour market. Furthermore, the International Labour Organisation (ILO), in its report The Impact of Technology on the Quality and Quantity of Jobs, emphasises the importance of ensuring that technological advances do not come at the expense of job quality, proposing inclusive policies to prevent the marginalisation of entire segments of the population.

Artificial intelligence, if used ethically and inclusively, can become a lever to tackle many global problems, from climate change to healthcare. Still, it must be accompanied by a strong commitment to social equity and the protection of workers' rights. The challenge will, therefore, be to strike a balance between technological innovation and social justice, building a future of work that is sustainable and inclusive for all.
Faced with the perfect storm, the world is at a critical crossroads: meet these challenges with decisiveness and innovation or risk plunging into an unprecedented crisis.

SCENARIO In a context of increasing complexity and uncertainty, the first duty of any meaningful adult is to ensure that the 'places' where young people will live and grow up are safe, healthy and rich in opportunities, generating a scenario of hope. If my generation can still count on 20 or 30 years of life, today's teenagers have a horizon of over 80 years ahead of them. This imposes on us not only a heavy responsibility but also a profoundly moral one: what can we do today, together with young people, to be credible, authoritative and inspiring in their eyes? Young people observe and judge actions much more than words; therefore, we must act with honesty, integrity and transparency. Through concrete examples, we can show that, despite the challenges of the present, we are committed to building a sustainable future full of opportunities.
It is crucial to actively involve the younger generation in decision-making processes, listening to ideas, concerns and dreams. Only by cooperating can we

create a society that reflects the values and aspirations of all.
Investing in education and training in places of human, social and professional capacitation will enable the development of each person's potential. In this way, we will not only gain confidence but contribute to building a better tomorrow for all generations.
Young people are a reflection of our present commitment: if we desire a more just, peaceful and prosperous world, we must begin today to sow the values we would like to see flourish tomorrow. Credibility and authority are won through concrete and consistent gestures that demonstrate a genuine dedication to a shared future.
We adults - parents, teachers, professionals, managers, entrepreneurs, institutional representatives - often find ourselves wondering why we struggle to engage young people.

Many entrepreneurs, for example, complain that they cannot find young people willing to join their companies. Perhaps, we should reflect on the fact that the opportunities we offer are rarely in line with the life plans of young people. Our proposals are often focused on purpose rather than meaning, and when young people ask us what the meaning of what we offer is, we often fail to answer convincingly. So, we take refuge in tactical goals, neglecting a strategic vision for the future.

YOUNG PEOPLE PERCEIVE A LOT OF TACTICS IN US BUT LITTLE STRATEGY.
The real challenge in finding solutions is to ask ourselves how we can promote an engaging vision and capacitating places that foster a sincere intergenerational alliance capable of combining meaning and purpose in a lasting balance.

POSSIBLE SOLUTION. The perfect storm represents a dimension of crisis. The term 'crisis' comes from the Greek 'krisis,' meaning 'choice,' and from 'krino,' meaning 'to distinguish.' We are called to a delicate and crucial task to distinguish between the inherent risk of manipulation, which could undermine the sovereignty and individual freedom of our youth in particular, and the unprecedented opportunity to improve the quality of people's lives, with a special focus on the younger generation. This is a responsibility that requires discernment, sound values and an ongoing commitment to balance the potentials and dangers dictated by social change and exponential technologies.

We adults are called upon not only to involve and cooperate with young people in making choices but to do so in an authentic and shared way, building together a common vision for the future.

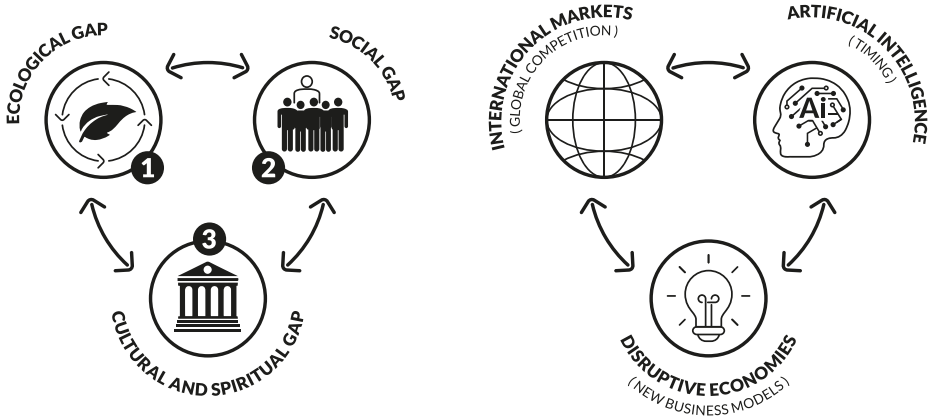
REVERSING MACRO DIVIDES. In a global context characterised by complex challenges and uncertain scenarios, it becomes essential to direct our choices towards reversing the macro divides, which widen inequalities and hinder sustainable development. It is true that the geopolitical dimension is often a cause of force majeure that is difficult to govern, but we have a real opportunity to build an intergenerational pact with young people. A pact that aims to reduce these gaps and that is consistent with the 17 Sustainable Development Goals of the 2030 Agenda.

In this context, the conscious adoption of technologies, and artificial intelligence in particular, can become a powerful tool for change. Artificial intelligence should not only be seen as a technological opportunity, but as a means to enhance human intelligence and realise a better future for young people to create more aware and participative citizenships.

It is a vision in which the responsible and strategic use of technological innovation can help foster new economies geared towards the common good, improving collective well-being and ensuring a sustainable and inclusive future.
This process requires co-responsibility between generations, where the ability to imagine a fair future is combined with the will to act in a concrete and concerted manner.

COMPLEXITY. The context in which we are living is immersed in an era of overwhelming complexity. It embraces the disorientation of adults and the loneliness of young people. It calls us to rewrite the paradigms that guide our path in the family, in education, in business, and in public and private institutions.

DIVARIES. The profound ecological, social, cultural and spiritual rifts that characterise our time, combined with the revolutionary challenges posed by artificial intelligence and new disruptive economies, augmented by the sudden social changes triggered by pandemics and geopolitical rearrangements, outline a panorama of unprecedented challenges for humanity.



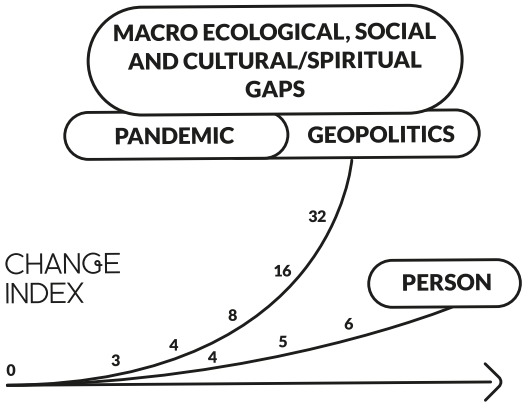

We find ourselves in a historical moment in which we are pushed to reconsider and reformulate our forms of 'RELATIONSHIP' and are called upon to create human ecosystems that are rich and imbued with interculturality, interdisciplinarity and intergenerationality, in which the encounter and exchange between different cultures, disciplines and generations become fundamental to building a sustainable and inclusive future.

AN INITIATORY ERA. We live in an era that can be described as 'initiatory', a period in which every transformative experience becomes a forge for forging and refining new capacities at the human, social and professional levels. These experiences shape an evolutionary path characterised by new forms of AWARENESS, CREATIVITY AND RESPONSIBILITY, marking a turning point in our understanding and interaction with the world around us.

We find ourselves immersed in a perspective that is simultaneously exciting and challenging, a perspective that places our young people at the centre of action and reflection: they are called upon to play a central role in building a NEW HUMAN ECOLOGY.

An approach that aims to rebalance our relationship with the environment, society and ourselves. In this context, young people emerge as authentic protagonists of the present, bearers of hope and innovation. They are called upon to lead the construction of a sustainable future for all.

EXPONENTIAL CHANGE. Navigating through the impetuous flow of exponential change that characterises our time imposes the need to adopt innovative and enlightening methodologies that function like maps, guiding us in understanding the direction in which we are proceeding.




In addition to defining a shared language, this method also extends to disseminating it among all those involved in the dynamic transformation process, creating an environment where knowledge and understanding become collective values. In this way, each person has the opportunity to observe, analyse and interpret reality through the lens of their own personal, unique and unrepeatable perspectives, helping to spread a profound and accessible awareness. This widespread awareness enables a clearer and more complete perception of the world, empowering everyone to act with awareness, creativity and responsibility. It is through this deep understanding of our reality that we can begin to generate sustainability and well-being, finding happiness in feeling part of an indivisible and interconnected whole.

When we act with full awareness of our actions and their repercussions, we can contribute to building a world in which balance and harmony become the pillars on which to build the future, a world in which each person can realise his or her potential and contribute to the collective well-being.

CHALLENGES AND OPPORTUNITIES. The current context plunges us into a scenario full of challenges and opportunities, demanding an unprecedented commitment from everyone who cares about the future of young people. This situation calls for educators, parents and the community as a whole to work closely together, bringing resources, skills and passion to bear. The goal is to ensure young people have the opportunities, tools and support they need to thrive in a changing world. Every action, decision and initiative in this context should be guided by the priority of promoting the well-being and development of young people.

## SCENARIO

EXPONENTIAL TECHNOLOGIES. The complexity of the current landscape is dominated by a major player: exponential technologies, often identified with artificial intelligence, which are becoming increasingly pervasive in every aspect of our lives. A wide range of human activities, especially those characterised by predictable, repeatable, controllable and standardisable processes, have already been or will inevitably be replaced or transformed by these technologies. It is only a matter of time before most of the professions we know today are delegated to sophisticated algorithms and anthropomorphic devices.

WORK IS CHANGING. As I write, I think of the advances in generative languages, which are revolutionising the way we interact with machines, and of the energy transition in the mobility sector, which is moving from internal combustion engines to electricity. Entire chains of complicated processes, which recently were often burdensome and alienating tasks for humans, are now and will increasingly be automated or radically transformed by artificial intelligence. This changes the way we work and also how we conceive of work itself, bringing with it both opportunities and ethical and social challenges.

CRISIS. Linking this change to the growing realisation that we are immersed in new patterns of manipulation, driven by an emerging form of capitalism known as 'surveillance capitalism', we can say that we are in a crisis situation. We are called to a delicate and crucial task: to distinguish between the inherent risk of manipulation, which could compromise individual autonomy and freedom, and the unprecedented opportunity to improve people's quality of life, with a special focus on the younger generation. This is a responsibility that requires discernment, sound values and an ongoing commitment to balance the potential and dangers of exponential technologies and social change.

RESPONSIBILITY. In an era of rapid change and unprecedented challenges, I believe that adults have a responsibility and opportunity that is unique.

They can see this time of crisis as an obstacle but at the same time also as an extraordinary gift that has been handed down to us by our predecessors. With wisdom and foresight, they developed science, technology and innovative

solutions that, if used correctly, can offer humankind - and in particular, the new generations - the opportunity to express one's full potential for the Common Good. This means achieving material success and, above all, full realisation on a personal, social and spiritual level. In this context, adults can act as witnesses, inspiring and guiding young people towards a humanly sustainable future.

MENTAL DRESS. This panorama urges anyone who cares about the future of young people to look for a mental dress that adequately responds to the challenges posed by the rapid changes taking place.

MEANINGFUL ADULTS. I invite you to read the following pages by putting yourself in the shoes of the various adult roles you might play: parents, teachers, entrepreneurs, managers, professionals or representatives of institutions, both public and private. In this context, the word 'young person' takes on different facets and becomes daughter, son, student, co-worker, collaborator, volunteer, or citizen. Each term represents a different relationship and responsibility towards young people and deserves specific consideration and commitment.

DECALOGUE OF VALUES. Within the 311VERONA ecosystem, we have recognised the fundamental importance of establishing a solid platform of shared values as the foundation for promoting a new human ecology. This platform is not just a starting point but represents the beating heart of every form of coexistence and project initiative we intend to undertake. All too often, we see relationships and collaborations that begin with great enthusiasm and shared ideas but which, over time, crumble due to the lack of a solid set of values. Without these core values as pillars, it becomes difficult for projects to flourish resiliently in the face of challenges and deeply rooted in the goal of promoting the common good. Therefore, our commitment is to ensure that every initiative undertaken is nurtured and sustained by these shared principles, ensuring sustainable growth and a positive impact on the community as a whole.

## DECALOGUE OF VALUES FOR THE NEW ANTHROPOLOGY OF RELATIONSHIPS

**ACT** so that the **FREEDOM** of choice of each person, searching for their vocation in life and their life plan, becomes the principle on which one's actions are based.

**APPROACH** every day with **SINCERITY**, repudiating any type of falsehood or tendentious interpretation.

**SEIZE** every challenge as an opportunity to create an environment of collaboration and professional growth that favours a feeling of mutual **TRUST**.

**WORK** with **RESPECT** for the community, safeguarding the experience and know-how that is offered.

**SEE** **COURAGE** as a value, uniting the sense of responsibility with the aptitude to face difficult, at times audacious, situations for the sake of the community.

**RESEARCH**, cultivate and advocate the **BEAUTY** in personal relationships and in the creation of new solutions.

**ADVOCATE** **HONESTY**, seeking on every occasion to respect the duties and rights of every person.

**WORK** with a profound sense of **FAIRNESS**, rejecting the waste of resources, personal egoisms and prevarications of any type.

**ENGAGE** with others with a sense of **HUMBLENESS**, promoting listening, discussion and the ability to be a meaningful presence.

**SEE** **GENEROSITY** as the first step in building a **TANGIBLE VALUE FOR THE COMMON GOOD.**

# METHOD: THE EDULIFE VALUE CYCLE

EDUCATION. Over the past three decades, I have often wondered about what makes the nature, mission and actions of our organisation unique. After many experiences, reflections and observations, I have realised that what truly distinguishes us is an inexhaustible patience and constant dedication in the search for a shared and universal METHOD. This method focuses on education, understood in its deepest meaning: 'educere', which in Latin means 'to bring out', 'to bring to light'. It is a commitment to help each person reveal and develop their inherent potential, guiding them towards personal and collective growth.

METHOD. The etymology of the word 'METHOD' is rooted in ancient Greek, specifically in the word μέθοδος (methodos). This is composed of the prefix μετα (meta), meaning 'beyond', and the noun δός (odos), which translates as 'road' or 'path'. Together, they form a concept that literally means 'THE ROAD THROUGH WHICH WE GO BEYOND'. This etymological definition provides us with a profound understanding of the term: a method, besides being a set of rules or procedures, is a path that allows us to overcome obstacles, limits or complexities, guiding us towards new horizons of creative awareness to act responsibly for our own good and that of others.

VALUE CYCLE. The Edulife value cycle finds its expression and nourishment through the three fundamental dimensions that characterise John Bosco's preventive system: loving-kindness, reason and religion. These form the philosophical and operational basis of our organisation and also act as pillars that support and guide all our educational and training initiatives. They represent an integrated model that aims to develop the person holistically, taking into account knowing how to be, knowing how to do and knowing how to act. By implementing these three dimensions, the method aspires to foster human, social and professional capacitation contexts that foster personal and collective growth, enabling each person to reach his or her full potential.

1. WELCOMING – KNOWING HOW TO BE: This dimension emphasises the importance of creating an environment in which each person feels welcomed, valued and understood. Welcoming is not limited to a simple initial gesture but is a permanent attitude that permeates every interaction. Knowing how to be' goes beyond mere presence; it implies active listening, empathy and the ability to establish authentic relationships, creating a climate of trust and mutual respect.

2. EDUCATION FOR CHOICE – KNOWING HOW TO DO: This phase focuses on personal awareness, providing the tools and skills needed to make informed and responsible decisions. Know-how involves a deep understanding of one's abilities and passions, as well as the ability to cope with an ever-changing world. Choice education helps people to become active protagonists of their own existential projects.

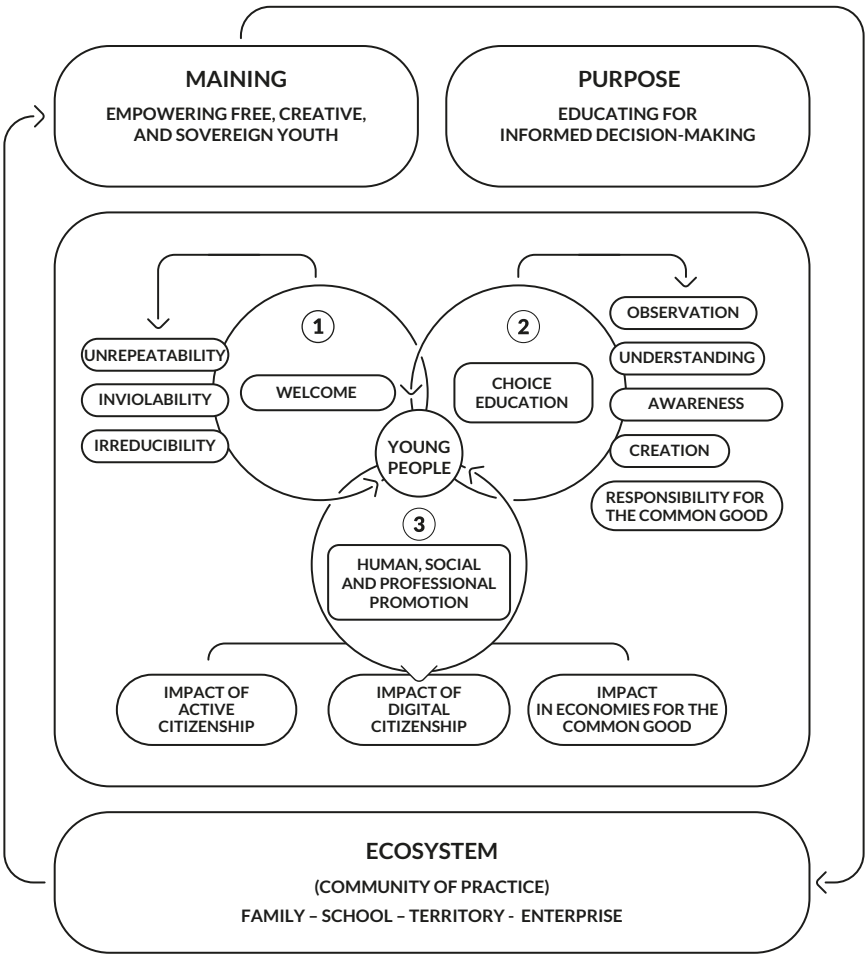
   HUMAN, SOCIAL AND PROFESSIONAL ADVANCEMENT - KNOWING HOW TO ACT:

3. This dimension aims to develop the person in a broader context, considering his or her personal aspirations and role in society. Knowing how to act' refers to the ability to put into practice what one has learnt, to contribute to the well-being of the community and to pursue a path that is personally rewarding and beneficial to society. Human, social and professional advancement encourages one to become a meaningful citizen and spiritually aware person.

*In contemporary pedagogical contexts, capacitation is seen as a fundamental goal of education. It is about going beyond the mere transmission of information to focus on enabling young people to think critically, make choices, solve problems, cooperate with others and make ethical and informed decisions.*

# SUMMARY OUTLINE OF THE METHOD

The diagram below offers a schematic representation of the three dimensions described above. These dimensions are further enriched by specific keywords, which emphasise the central aspects of each phase and also underline how they interconnect and influence each other. This interconnection emphasises the circular nature of the method, where each element feeds and reinforces the others, creating a holistic and integrated system. This circularity ensures that the approach is dynamic and adaptable, allowing for a deep understanding and effective practice of the method in various contexts.



Do not be intimidated if, at first glance, the scheme appears complex or intricate. Each element represented will be explained and explored in detail in the following three chapters. This subdivision will provide you with a clear and complete understanding of each dimension, allowing you to appreciate coherence and interconnectedness that characterise the entire method. In this way, what may initially seem complicated will gradually become more accessible and intuitive.

## CHAPTER 1: WELCOMING

UNREPEATABLE, INVIOLABLE AND IRREDUCIBLE. The first chapter of the pamphlet emphasises a fundamental aspect of education and human interaction: the dimension of welcome. I decided to integrate the three crucial characteristics proposed by the renowned pedagogist Franco Frabboni, as I am deeply convinced that each person is unique, UNREPETIBLE, INVIOLABLE AND IRRIDUCIBLE. These dimensions are not just theoretical concepts but represent lenses through which we can immerse ourselves in the extraordinary reality of every interaction with a young person. Every moment of exchange is an opportunity for sharing and represents a real privilege, a unique opportunity for mutual enrichment.

CAPACITATING ECOSYSTEM. Every encounter with a young person is an invaluable opportunity, a moment that has the potential to trigger transformative experiences and profound innovations. These moments are precious opportunities to discover new perspectives, learn and grow together. As adults, we are invested with the responsibility, but also the privilege, of creating, promoting and nurturing fertile and stimulating capacitating 'ecosystems', environments in which young people can explore, learn and grow in freedom.

EXISTENTIAL PROJECT. In these ecosystems, young people have the opportunity to shape and give meaning to their life path and existential project, developing their potential and building their future. We have a duty to provide them with tools, support and environment they need to develop their skills, express their creativity and realise their dreams.

INCLUSIVE, EQUITABLE AND FRATERNAL SOCIETY. In this context, welcoming is not just an act of kindness but becomes a profound commitment to accept, value and support the uniqueness of each person, helping to create a more inclusive, equitable and fraternal society.

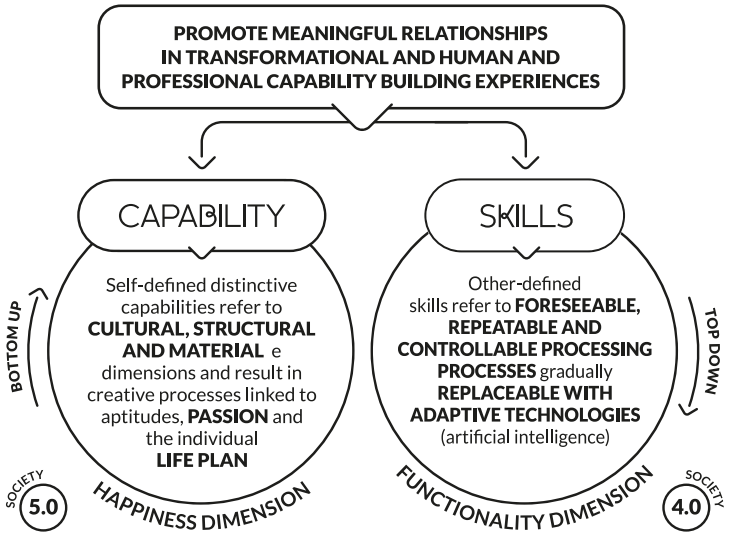
# UNREPEATABILITY

PERSON AT THE CENTRE. The uniqueness of the person refers to the idea that each of us is unique and cannot be replicated or reduced to a set of categories or labels. This uniqueness is composed of a variety of factors, including, but not limited to, life experiences, abilities, talents, aspirations, and even limitations. Uniqueness is a concept that places the person at the centre of the educational process. It means that education must be customised and adapted to the specific needs, interests and potential of each individual, rather than trying to fit the individual into a pre-existing educational model.
Education should be a process that helps young people realise their full potential, respecting and valuing their uniqueness.

OPEN FUNCTIONING. This concept has profound implications in the way we conceive and implement education, pushing us towards a more holistic and individual youth-centred approach. Such an approach goes beyond the mere acquisition of technical knowledge and skills, prioritising the emotional, social and spiritual development of the young person. In other words, it emphasises 'open functioning', which underlies the unique and distinctive capacities that each of us possesses and which contribute to our complexity as human beings.

LEARNING. Every person possesses a unique combination of traits, physical and mental characteristics, talents, personality, experiences and perspectives that make them different from any other person in the world. This unrepeatability concerns physical, psychological, social and spiritual aspects. Every young person is unrepeatable in his or her way of thinking, feeling, reacting and perceiving the world; that is why it is the adult's task to enhance the uniqueness of each young person in the best possible way. The first challenge we passionately embrace is to accommodate the multiple inclinations of each one, creating growth environments where the connections between informal and non-formal learning meet formal learning in harmony.

Facilitate the discovery of the personal **VOCATION** and **INCLINATIONS** in order to act through one's **HEALTHY RESILIENCE (passion)** in a gradual awareness of one's **LIFE PLAN** for one's own good and for the common good




COGNITIVE AND LEARNING STYLES. From early childhood, every young person deserves to be involved in a progressive journey of experiences that allow the full manifestation of their own inclinations. Through the exploration of their cognitive and learning styles, the young person will be able to embrace the challenges of education in personalised and creative ways.

> Cognitive style is the way a young person processes information at a fundamental level. It is as if they have a lens through which they see and interpret the world, influencing their ability to solve problems, make decisions and even interact with others. For example, some may have a more analytical approach and focus on details, while others may have a more holistic approach and see the 'big picture'. On the other hand, learning style is more specific and concerns how a young person prefers to receive and assimilate new information during the learning process. Some young people might prefer visual lessons. Others might benefit from a more tactile or kinaesthetic approach.

LEARNING ENVIRONMENT. Both aspects are important for understanding a young person's preferences and abilities in different cognitive and educational situations. For this to happen, adults have the valuable task of fostering educational environments that stimulate and engage. Such capacitation contexts allow young people to immerse themselves in various real experiences,

facilitating reflection that leads to a gradual transformation of their awareness
.
TRANSFORMATIVE EXPERIENCES. Young people are entrusted with the noble responsibility of progressively cultivating a habit of mind grounded in the pursuit of transformative experiences and the joy of learning, finding inspiration in every place and time of their existence.

# INVIOLABILITY

PERSONAL IDENTITY. In the educational context, the idea of 'inviolability of a young person' emphasises the essential respect for the dignity, independence and inherent rights of every young person. This means that every young person has the right to be treated with respect without suffering discrimination, abuse or violation of their physical or psychological integrity. Inviolability also implies respect for the personal identity of each individual young person, including his or her thoughts, opinions and life choices. In practice, educators must avoid any attempt to 'mould' or 'change' the student according to external ideologies, expectations or norms.

CRITICAL THINKING. This concept is fundamental to creating a safe and inclusive learning environment where students can freely express themselves, ask questions, and actively participate in their educational journey. Respecting the inviolability of each young person is essential for his or her immediate well-being and long-term development as an autonomous and responsible person. This highlights the crucial need to provide young people with tools to develop critical, autonomous and conscious thinking, safe from manipulation or potentially misleading influences. Education based on inviolability respects and promotes the dignity of each young person, enabling him or her to grow up in an environment that values authenticity and freedom of choice.

MANIPULATION. In an era dominated by information and knowledge technologies, education assumes a crucial role in deciphering and addressing the challenges posed by Artificial Intelligence (AI). Like any major innovation advanced by humankind, AI can be a powerful tool for progress, but if misused, it can also pose a significant threat. We are immersed in the age of surveillance capitalism, when manipulation techniques, enhanced by adaptive technologies, are becoming increasingly sophisticated and pervasive.

VALUES. This context requires an educational approach that provides technical skills and, first and foremost, a solid foundation of values and criticism, enabling the new generations to navigate this digital landscape with awareness and integrity. The educational task involves both young people and adults in an intergenerational alliance. The aim is to foster a growing awareness of how to

welcome, accompany and promote young people in their vocational journey without falling victim to manipulative influences.

INTERGENERATIONAL ALLIANCE. We must welcome the science of Artificial Intelligence with a deep sense of wonder as a gift inherited from the enlightened minds of the past. Their endeavours were guided by the vision of emancipating human beings from alienating and dispersive processes that hinder the true democratisation of existence, knowledge and conscious action. It is up to a true alliance between generations to extract the best from this immense potential and to recognise the constant double track in human history: light and shadow always walking together.

AWARENESS. A young person who gains awareness in the daily use of the various manifestations of artificial intelligence enhances his or her skills and also places himself or herself in a unique dimension to innovate and create in surprisingly original ways. This mastery and understanding will enable him or her to harness technology as an extension of his or her own thinking, leading to solutions and ideas that could revolutionise the way he or she interacts with the world around us.

# IRREDUCIBILITY

VOCATION. The main objective of education is to help young people discover their passions and talents rather than merely impart knowledge. Challenges and demanding experiences become opportunities to develop healthy resilience and self-understanding. In this way, education prepares young people for the outside world and also helps them better understand themselves and discover their true vocation. This journey of self-discovery is enriched and shaped through the different capacities that emerge from lived experiences, culminating in the realisation of a genuine and deeply rooted vocation.
The dimensions of Irrepeatability, Inviolability and Irreducibility offer us a valuable perspective: the ability to recognise, value and support the unique existential journey of each young person, celebrating their uniqueness and unrepeatability.

BOTTOM-UP. The fundamental responsibility of adults in the educational context is to encourage a 'bottom-up' approach that values individuality and creativity. This contrasts with the often misleading practice of imposing a 'top-down' standardisation that seeks to standardise learning through rigid knowledge-centred curricula and contexts that favour passive memorisation. The latter posture fails to recognise and value the uniqueness and diversity of each person, effectively preventing transformative reflection and is also inherently limited and surmountable by the generative languages of artificial intelligence.

AI AND HUMAN. Adaptive or self-optimising technologies can access and process an amount of data and information that far exceeds the capabilities of any single human being. Therefore, it is imperative that education focuses on those unrepeatable and inherently human aspects that artificial intelligence cannot replicate, such as understanding, awareness, creativity and responsibility.

CHANGE OF PERSPECTIVE. In short, it is crucial to overcome an instructional approach that emphasises only the accumulation of knowledge as the primary objective. Instead, we must adopt a mindset that emphasises the critical awareness in the selection of information sources, the building of meaningful relationships and the direct transformative experience of the world around them. This shift in perspective allows each young person to develop a set of skills, knowledge and competences that are authentically their own. This authenticity, in

turn, facilitates deeper and more genuine understanding and interpretation of one's personal vocation. In this way, education becomes a means to experience and activate a path towards self-realisation and the discovery of one's own unique and unrepeatable role in the world.

FIDUCIARY RELATIONSHIP. In the first chapter, as I emphasise, the fundamental importance of establishing a relationship with young people rooted in a SINCERE AND UNCONDITIONAL TRUST emerges clearly. This trust does not stem from idealised thinking but from the profound conviction that each young person, within him or herself, already possesses the resources and potential necessary for his or her own development. The adult, therefore, does not stand as a mere transmitter of knowledge but as a facilitator who, with sensitivity, wisdom and awareness, helps the young person to recognise, enhance and activate these intrinsic resources. This process of discovery and enhancement extends to all areas of the young person's life, from the personal to the social to the professional, guaranteeing balanced and authentic growth.

KNOWING HOW TO BE. I will conclude this chapter on reception by emphasising the crucial importance of the "KNOW-HOW TO BE" dimension as an indispensable foundation for developing an ENTERPRISING MENTAL BEING. This is not only an educational objective but an essential step for every person who aspires to achieve genuine personal, social and professional freedom. Knowing how to be' is not just a matter of outward behaviour but involves a deep awareness of oneself, one's emotions, values and aspirations. It is this awareness that enables one to face life's challenges and opportunities with critical awareness. This forms the basis for entrepreneurial action in responsibility for the Common Good. Ultimately, it is through mastery of 'knowing how to be' that we can truly call ourselves FREE, capable of making responsible choices and living a life full of meaning and significance.

# SUMMARY OF CHAPTER 1: WELCOMING

**1.Central theme:** The importance of reception in the educational context.

**2.Dimensions of the Human is:**

- Each person is unique, unrepeatable, inviolable and irreducible.
- Interaction with young people is a privilege and a transformative experience.

**3.Irrepeatability:**

- Each person is unique and cannot be replicated.
- Education should be personalised, respecting the uniqueness of each individual.
- The educational approach should be holistic, emphasising personal, social and spiritual development.

**4. Inviolability:**

- Respect for the dignity, independence and rights of every young person.
- Education should promote dignity and freedom of choice.
- Need for an education that provides a solid foundation of values and criticism in the digital age

**5.Irreducibility:**

- Education should facilitate the exploration of one's inclinations and potentials.
- The importance of sincere and unconditional trust in the relationship with young people.
- The adult is a facilitator and meaningful person, not only a transmitter of knowledge.

**6.Conclusion:**

- Emphasis on the dimension of 'knowing how to be' as the foundation for personal and professional development.
- The ultimate goal is to achieve true personal, social and professional freedom through profound self-awareness.

# REFLECTION

1. What aspects of this chapter particularly caught my interest or stimulated my thinking?

2. What obstacles or challenges might I face in applying the concepts presented in this chapter?

3. How can I refine my role as a meaningful adult to contribute more effectively to the promotion of young people's existential project?

# USEFUL GUIDELINES

**Parents**

The role of the parents in the educational context can focus on three fundamental pillars. Firstly, it is essential to recognise and value the uniqueness of the young person, supporting their passions and individuality. Furthermore, the parents can ensure a safe and respectful environment where the young person can learn and grow in a peaceful manner. Finally, the parents' task is to promote the young person on a path of self-discovery, providing the opportunities and resources necessary for his or her personal and emotional development. With this habit of mind, the parents will be able to identify and understand their youngster's cognitive and learning style, valuing his or her original inclinations. This valuable information, later shared with teachers, will allow a tailor-made teaching approach to be adopted for the young person.

**Teachers, Educators or Animators**

Faced with the dimensions of Irrepeatability, Inviolability and Irreducibility, the educator has the task of creating a learning environment that is personalised, safe and engaging. This involves adapting teaching methodologies to value the uniqueness of each young person, ensuring an environment that respects the dignity and rights of all, and providing opportunities for self-discovery and personal development. In this context, the educator is never a transmitter of knowledge but a facilitator who helps young people explore their inclinations, passions and potential, promoting an educational approach that goes beyond the accumulation of information to focus on skills such as critical thinking, self-awareness and social responsibility. In this way, he or she becomes a valuable ally in preparing young people for civil society. Indeed, a young person who is aware of his or her own attitudes and interests will be more inclined to develop the skills necessary to face future challenges from his or her community of reference.

**Public administrators**

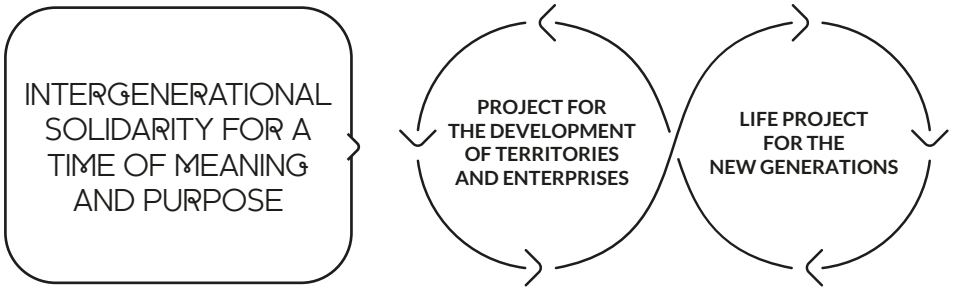
Incorporating an intergenerational dialogue into local government is a key step in realising a biophilosophy-centred vision that focuses on environmental sustainability, biodiversity conservation and improved quality of life. This approach protects the environment and also creates a  welcoming environment,

urbanism suitable for different generations, encouraging them to contribute actively with their original skills and passions. The biophilic vision can serve as a platform for educational and transformative experiences that prepare young people for a sustainable future. In this context, the public administrator becomes a key facilitator, helping young people understand their role in promoting the common welfare and sustainability of the territory and preparing them for opportunities for responsible career paths.

**Entrepreneurs, Managers, Professionals**

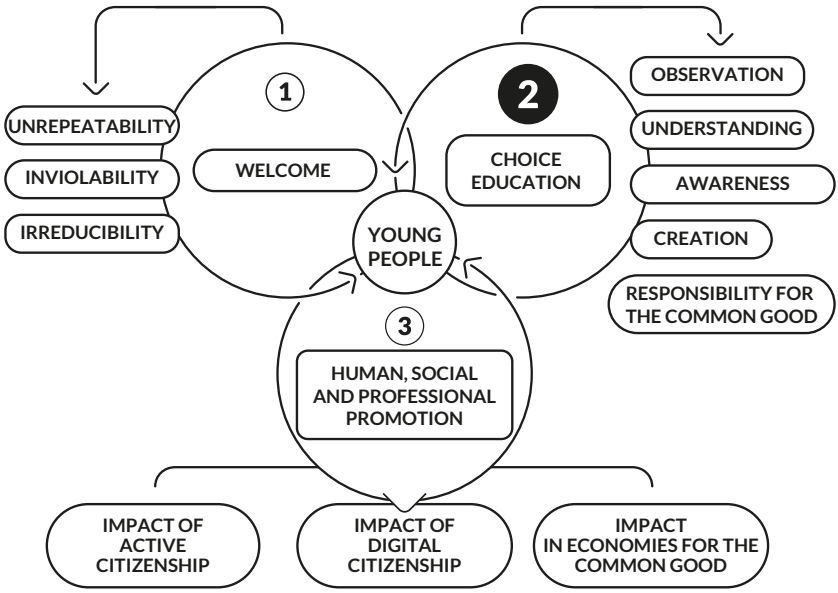
Business is now in a dimension of unprecedented complexity. Processes that were once predictable, repeatable, controllable and standardised are increasingly being taken over by algorithms and anthropomorphic technologies. In this new reality, companies have a crucial need for entrepreneurial people with talents that go beyond the operation of artificial intelligence. In my opinion, the fundamental task of the enterprise is to clearly define the meaning of its business, understand its purpose and adapt it as a development project aligned with the aspirations of the talents involved. The enterprise can embrace a hybridisation of multiple intelligences, enabling each one to observe, understand, become aware, create and act responsibly. This requires the creation of tangible value generation environments that foster conscious human creativity and augmented knowledge technologies. In doing so, the corporate approach should place the alliance between generations, cultures and different disciplines as a crucial element.

Through this commitment, the entrepreneur, manager and professional become valuable allies for the next generation, contribute to the effectiveness of ESG, Environmental, Social and Governance impact and embrace new opportunities for economic development.



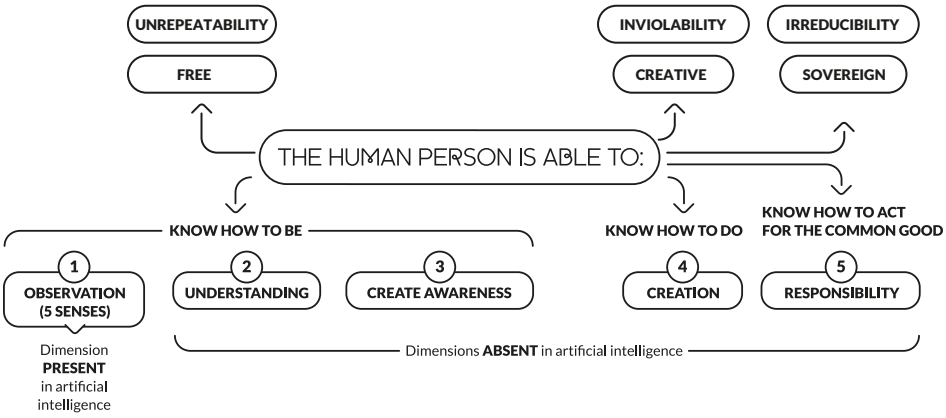
# CHAPTER 2: EDUCATION FOR CHOICE

MENTAL DRESS FOR AWARE CHOICES. The second chapter is devoted to a crucial topic: choice education. This topic is equally fundamental to understanding how one can nurture and develop a mental habit that enables young people to make conscious choices. To address this topic in depth, we explore five dimensions that are inherently human, and that form the pillars of this decision-making process.




THE DIMENSIONS OF WISDOM. We begin with OBSERVATION, which occurs through the five senses and enables us to interact with the outside world. Next comes UNDERSTANDING, which is the ability to interpret and give meaning to what we perceive through smell, taste, sight, touch and hearing. Then there is AWARENESS, which is manifested through direct experience and interaction with the world, providing a context for our actions. CREATIVITY represents our ability to generate new ideas, experiences and solutions, thus enriching our understanding and interaction with the world. Finally, RESPONSIBILITY is the ability to make decisions that are in line with our CONSCIOUSNESS and values,

giving a sense of integrity and coherence to our choices. Each of these dimensions contributes to forming a young person capable of navigating the complexities of life with discernment and wisdom.




LIMITS  AI. It is clear from the diagram that what is defined as 'Artificial Intelligence' is limited to the observation phase only.
FIVE SENSES. Artificial intelligence does not possess senses like human beings but can simulate some of their functions through advanced technologies and algorithms.

Here are some examples:

1. **Sight:** This is perhaps the most developed sense in AI. Computer vision, which uses algorithms to interpret and analyse images and videos, is widely used in many applications, from medical diagnosis to facial identification. Convolutional neural networks (CNNs) are particularly effective in this field.

2. **Hearing:** AI can 'hear' through voice recognition technology. These systems can transcribe the spoken word, recognise voice commands and even identify specific sounds. For example, AI systems can detect abnormal sounds in industrial machinery to predict faults.

3. **Touch:** Although AI cannot 'feel' in the traditional sense, there are

tactile sensors that can be used in robotics to detect pressure, texture and other tactile qualities. These sensors can help robots manipulate objects with greater precision.

4. **Taste:** Although AI cannot taste in the way we do, there are 'electronic languages' that can analyse the chemical composition of food and beverages. These devices can be used to detect contaminants or to ensure that a product conforms to quality standards.

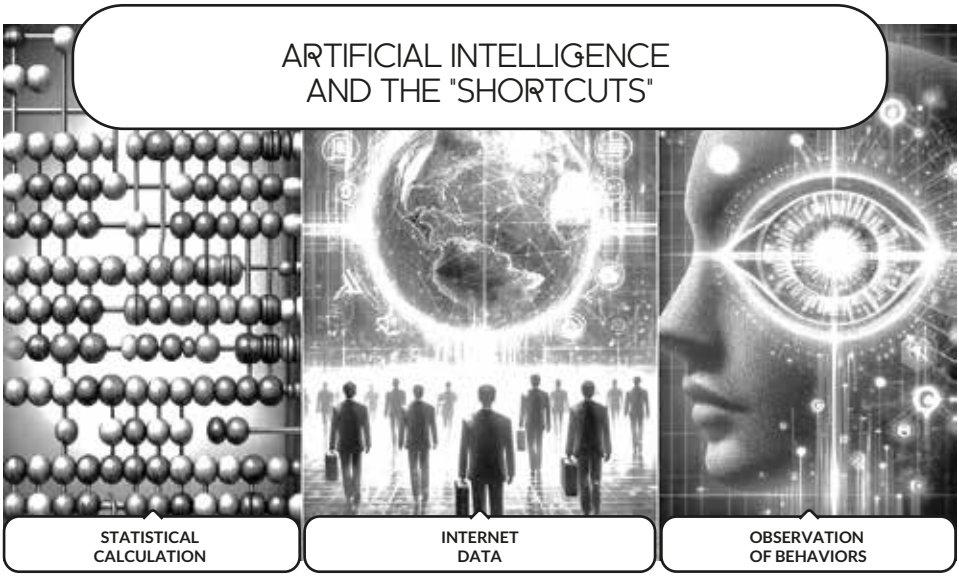
5. **Smell:** Similar to taste, there are 'electronic noses' that can detect and analyse chemical compounds in the air. These can be used in applications such as pollution monitoring or detecting hazardous gases.

In summary, while AI can simulate some of the functions of the five senses through the use of advanced sensors and algorithms, it does not have a true sensory experience like humans.

CYBERNETICS. But then, why do we call it Artificial Intelligence? The term 'artificial intelligence' was coined in 1956 during the Dartmouth Summer Research Project, led by John McCarthy and other scholars. It was chosen to denote the study and creation of machines capable of replicating human capabilities such as reasoning, learning and problem-solving. The name was adopted to distinguish itself from cybernetics, to attract scientific and cultural attention, and to reflect an ambitious vision of the future. The term helped to gain funding and interest but also created very high expectations that later led to periods of technological stalemate (the 'AI winters').

THE SHORTCUT. 2016 is considered the beginning of the maturity of modern AI, a period in which artificial intelligence systems have achieved extraordinary performance through the combination of computational power, big data and advanced neural networks. Nello Cristianini, one of the leading scientists in the field of artificial intelligence, describes precisely in his book The Shortcut what happened during this crucial phase. A fundamental choice was not to model AI learning on the basis of human intelligence mechanisms but to take a completely different approach, exploiting the ability of machines to analyse huge amounts of

data and identify patterns. The diagram below highlights three essential dimensions that clarify how this new exponential technology works, illustrating its method and potential.




STATISTICAL. The first dimension refers to statistics: artificial intelligence (AI) operates by interacting with people or itself, improving results through progressive iterations based on established statistical principles. In short, if, after a sufficient number of attempts, a prediction or result proves to be systematically accurate, the system optimises its ability to replicate that result. This learning capability of machines, known as machine learning, is based on algorithms capable of analysing large amounts of data, identifying recurring patterns and adapting in response to the feedback received. A concrete example is the classification algorithms used in the health sector to diagnose diseases, such as diabetes, by analysing medical images and clinical data. However, the core of this process remains closely anchored in mathematical and statistical principles, which have a long tradition in science. There is nothing magical or mysterious about it: the improvement of machine performance is based on continuous iteration and refinement.

INTERNET DATA AND BEHAVIOUR. Initially, algorithms were provided with large volumes of data available thanks to the Internet. The quantum leap was made possible not only by advances in speed and computing power but also by linking algorithms to mobile devices. The latter, through installed apps, act as dozens of sensors that learn from people's behaviour on a daily basis.
An example of practical application is natural language models, such as ChatGPT, which generate coherent and relevant answers based on the billions of words in the datasets used for their training. However, it is important to emphasise that AI does not 'think' like a person: it uses probability to predict which word, sentence or solution is most appropriate in a given context.

The statistical dimension, therefore, is the fundamental pillar of AI, which develops and improves not through intuition or creativity but through the ability to process data and calculate probabilities quickly and accurately. Unlike human learning, which is based on experience, reflection and the ability to generalise from limited inputs, AI depends solely on the data provided and the correlations it can identify. It never goes beyond the boundaries of statistical calculation. This aspect invites us to reflect not only on the computational power of the machine but also on the inherent limits of a system that relies solely on what has been observed, measured and stored. This highlights how AI can reproduce and even amplify human biases already present in the data, necessitating constant supervision and corrective interventions by people to ensure fair and effective use.

In conclusion, although AI possesses an extraordinarily higher computational capacity than humans, enabling it to process data, information and knowledge at a speed unthinkable for a person, it does not go beyond this stage. Consequently, educators and responsible adults need to be fully aware of how to use AI. It must be used as a tool to enhance and strengthen the natural inclinations and capabilities of young people.

# OBSERVATION

"Observe" derives from the Latin observare, composed of the preposition ob, meaning "motion towards", and servare, meaning "to watch, to save, or to guard".

THE FIVE SENSES. During the workshops I conduct with young people in our educational ecosystem, I frequently notice that many of them are not fully aware of the precious GIFT OF THE FIVE SENSES received without any effort. To exemplify this point, I often refer to the sensory experience of tasting a raspberry. If a mother gives her child a taste of a raspberry, after only three attempts the child memorises word 'raspberry' and is also able to recognise its aroma, taste, colour, texture and shape. In contrast, an artificial intelligence algorithm needs thousands of examples just to recognise the shape and colour of the raspberry and associate them with the corresponding word.

SENSORY EDUCATION. This example serves to emphasise how extraordinary our innate sensory capacity for observation is, and how often, even we adults, tend to underestimate this gift.
Consequently, it is crucial that we encourage more in-depth sensory education in our young people. This kind of education would help them develop a greater awareness of what is beneficial or harmful to them, providing them with the tools to make more informed and conscious choices in life.

SENSORY EXPERIENCES. The questions we need to ask ourselves, for example, are: what are the contexts in which we live with our young people? What can we do to improve them by giving the necessary connection with nature to be close to and evocative of natural environments such as forests, rivers, mountains and seas, the variety of plants, animals and other elements of biodiversity, natural beauty, which can manifest itself in forms such as art, architecture and design, the importance of sensory experiences such as seeing, touching, smelling and hearing nature?

FUNCTIONAL ENVIRONMENTS. All too often, infrastructures for young people are designed with a narrow vision, focusing almost exclusively on functionality.
Take, for example, housing transformed into simple dormitories or organised a TV area or digital games spaces; schools and universities optimised solely for efficiency in the organisation of curricula and personnel management; gyms designed only for competitive sports activities; and workplaces often aseptic and rigidly functional, designed with the sole purpose of maximising productivity.

FAR FROM BIOPHILIA. I often find myself attending opening ceremonies of new buildings for family, education, leisure and work. On these occasions, I cannot help but notice a certain architectural uniformity: spaces tend to be monotonous, with repetitive geometric shapes and designs disconnected from nature.
This lack of variety and integration with the natural environment detracts from the beauty and vitality of the spaces and has a negative impact on the well-being and creativity of those who frequent them. At a time when biophilia and sustainable design are increasingly relevant, it is surprising and disappointing to see how many opportunities are being missed to create more inspiring environments that are in tune with the natural world.

INSPIRATION. This one-sided focus on functionality leads to a lack of 'soul' and depth in places that should enrich the everyday life, education, leisure and advancement of young people. Besides being efficient and practical, these spaces should serve as sources of inspiration, motivation and spiritual well-being. The integration of biophilic design elements, for example, could transform these spaces into more welcoming and stimulating places, promoting mental and physical well-being.

ECOSYSTEMS. In summary, the spaces in which young people live, study, relax and work should be designed as ecosystems for human, social and professional well-being.

These environments should meet functional needs and nurture all dimensions of the human being: from the physical to the emotional, from the intellectual to the spiritual.

In this way, we contribute to forming more balanced, aware and ultimately happier people.

CAPACITY. In conclusion, encouraging the development of sensory observation of our young people in environments that embody beauty and biophilia represents a secure investment. This facilitates their ability to engage authentically with their own inclinations and prepares them to embark more consciously on the path towards realising their existential project.

# UNDERSTANDING

The term 'understand' is derived from the Latin 'cum prehendo', meaning 'to grasp together things that are before me' or 'to fully understand.'

UNDERSTANDING. When we understand a principle, a thought, a position or a feeling, it takes on significant weight in our minds, paradoxically releasing the lightness of its maximum potential. What we understand becomes an integral part of us, a fundamental building block in the construction of our identity and our ability to influence the outside world. This profound understanding can be achieved through various channels: sometimes, it is the fruit of the intellect, sometimes it is an emotional or spiritual experience, and in some cases, it can be embodied in a tangible gesture such as a hug.

TRANSFORM. Understanding is a multidimensional act involving the mind and, in a special and profound way, the heart and soul that has the power to transform the context in which it operates.

COMMUNICATING. How often, after a conversation, lecture or conference, do we find ourselves reflecting on how well our interlocutors really understood the words we spoke and the deeper meaning of our thoughts? This exercise of introspection becomes even more complex and challenging when we introduce the variable of a significant generational difference. In such contexts, we must consider the effective transmission of information and the ability to bridge the cultural and experiential gap that may exist between us and our audience. This requires special sensitivity, attention to detail and, above all, the ability to adapt our language and approach to make it accessible and resonant for people of different ages, backgrounds and levels of understanding. Ultimately, the question is not only whether we are understood but also how we can continuously improve our ability to communicate effectively across generational barriers.

DIALOGUE. The only authentic way to check whether we have been understood is to ENCOURAGE CONSTANT and open DIALOGUE with our listeners, and this is particularly true when we interact with young people. I do not think it is essential to exclusively adopt their language or modes of expression, but rather to stimulate them to a continuous and constructive confrontation, where both parties are

active in the communication process. Although, for example, I understand the attractiveness of education based on tests and multiple-choice questionnaires, given their efficiency and ease of assessment, I remain sceptical about their actual value in education. While these tools are quick and easily manageable, they can reduce the complexity and depth of the learning process to simple, predefined answers. While such methods may be useful in training algorithms and artificial intelligence systems in handling large amounts of data, I fear they may not be as effective in nurturing curiosity, critical reflection and deep understanding in young people. In essence, education should go beyond the mere transmission of information and seek to instil a true passion for learning and understanding.

SPACES AND PLACES. The need to reflect on how we can transform mere physical spaces, or 'urbe', into real places of meaning and belonging, which our ancestors referred to as 'civitas', returns insistently. Whether it is the family, the school, the social community or the business world, every environment should be conceived not just as a container, but as a living, breathing place that fosters interaction, growth and learning. This transformation implies a careful and conscious design that takes into account the needs, aspirations and potential of those who live and work in these places. Only in this way can we create contexts that host, nurture and enhance human, social and professional capacities, becoming forges of talents, ideas and innovations.
The challenge is to make every space a place where people and especially young people can feel valued, inspired and able to realise their full potential.

# AWARENESS

LTHE ESSENCE OF THINGS. The word 'awareness' has its roots in Latin, deriving from the combination of 'cum', a prefix indicating simultaneity or sharing, and 'sapio', which comes from the root 'sap', referring knowledge or taste. In essence, 'awareness' can be interpreted as 'extracting the essence of things', that is, having the ability to perceive realities in their entirety. It is as if, through awareness, we are able to taste the true nature of things, grasping every nuance and detail. This concept precedes the state of consciousness and is also a fundamental pillar of the five dimensions that delineate the inherent capacities of the human being.
Awareness, then, is not just an act of perception, but a profound process of understanding and assimilation that allows us to interact with the world in an authentic and meaningful way.

PROTAGONISM. Awareness is an essential pillar to be able to act with full mindfulness and move towards a creative and innovative dimension. This profound understanding of oneself and one's surroundings is not a passive result but emerges from active involvement and a series of transformative experiences that enrich the person. Observing the growth and evolution of the young people I come into contact with, it is evident how there is a remarkable acceleration in their learning processes, in the adoption of new languages and in the evolution of their thinking. This progress is particularly evident when young people are placed at the centre of the experience, becoming the true protagonists of their educational journey. When they are actively involved and feel that their voice counts and that their actions impact, learning becomes deeper, more meaningful and lasting. In this context, mindfulness becomes a capacity for introspection and a powerful tool for navigating and shaping the external world.

CONSCIOUSNESS. As renowned physicist Federico Faggin, the creative mind behind some of the most revolutionary innovations in the field of exponential technologies of the last fifty years, says, technology is inherently limited when it comes to consciousness. According to Faggin, technology can be extremely advanced and capable of performing incredibly complicated tasks.

But it lacks a fundamental characteristic: awareness of the experiences it generates. In other words, while machines can process data, solve problems and even learn from patterns, they lack the ability to 'feel' or be 'aware' of the context or implications of their actions. This lack of awareness rules out the possibility that technology could ever reach a similar level of CONSCIOUSNESS as humans. Therefore, as we continue to develop increasingly sophisticated technological tools, it is crucial to remember that they remain tools in our hands, unable to replace the depth and complexity of human awareness and consciousness.

YOUNG PEOPLE. A reflection that constantly nags me is about the role of young people in our time. I ask myself: to what extent does our current society place young people at the heart of transformative experiences, allowing them to be the true protagonists of their own growth path? How often do we see them simply as empty vessels to be filled, destined to conform to predefined expectations, rigid programmes, predetermined functions? Even more worrying is the idea that they may be subject to manipulation, where their identities and aspirations are shaped not according to their authentic desires, but in response to an external agenda. In an age where individuality and authenticity are so celebrated, it is crucial to ensure that young people are not simply placed into pre-packaged schemes, but that they have the opportunities and tools to further their own existential project by realising their unique potential.

EDUCATIONAL PATH. In our educational ecosystem, we have chosen an original and innovative student-centred approach to address contemporary challenges. Instead of adhering to rigid, predetermined curricula, we give our young people the freedom and responsibility to guide their own learning path. Inspired by the principles of 2030 Agenda, young people select one or more goals that reflect their personal passions and inclinations. From these choices, they propose ideas that, through dialogue and collaboration with their peers, evolve into concrete and tangible projects. These projects offer them the opportunity to apply their knowledge in real contexts and also place them at the centre of the action, making them true protagonists of their educational journey.

FACILITATION. In this scenario, the role of the teacher is transformed: he/she is no longer the sole holder of knowledge but becomes a PEDAGOGICAL FACILITATOR, a guide who supports, orients and stimulates young people on their journey of discovery, choice and fulfilment.

# CREATIVITY

MANIFESTATION. Mindfulness proves fundamental to nurturing CREATIVITY, as it deepens understanding of, stimulates open-mindedness and greater attention to detail, and strengthens empathy and emotional connectivity. It also prompts us to critically and thoughtfully reflect on our achievements. This synergy of elements provides the ideal substrate to catalyse innovation and give rise to authentic creative manifestations.

The etymology of the word CREATE can be traced back to the Sanskrit root kar-= fare, in fact, again in Sanskrit, kar-tr is the creator, that is, 'he who makes from nothing'. We find a similar root in Greek where κραίνω (kraino) means to make, to accomplish, or to realise.

NEW MODELS. In an era characterised by exponential change, the need to shift our focus from simply reforming or optimising existing processes to generating new paradigms becomes increasingly pressing.
Take, for example, the crucial issue of sustainability: the transition from an economic model based on hyper-production, with devastating environmental consequences, to a system centred on reuse and recycling is more necessary than ever. In this context, our planet requires the ingenuity and creativity of people, particularly young people, capable of conceiving and implementing new ideas and opportunities for sustainable development. These creative young people are not only the custodians of the future, but also the ARCHITECTS OF NEW MODELS OF THINKING AND ACTION that can guide humanity towards a more balanced and sustainable path.

CREATIVE DEVELOPMENT. Much of our educational system still focuses on the assimilation of information that is often forgotten as soon as examinations are passed and which rarely translates into skills that can be applied in everyday life. During a recent trip to China, I worked with a young Italian who had recently graduated. Her story of how, after each examination, she felt pervaded by a sense of emptiness, highlighting the distance between the energy expended and the real personal enrichment, struck me deeply. This anecdote underlines the urgency of

revising the pedagogical approach, orienting it towards the personal and creative development of students rather than on mere learning that often lacks interdisciplinary connections.

EMERSION. I want to emphasise that my reflection is not a criticism of teachers, who in Italy, my country, often perform real miracles despite the limited resources at their disposal. Rather, I intend to issue a warning about the urgency of accelerating a shift from the paradigm based on teaching, understood as 'filling' information, to an education that aims to 'bring out' from young people their intrinsic and authentic creativity.

TRANSFORMATION. Achieving this fundamental objective requires a radical rethinking of the environments in which education takes place: from the family to schools, via local communities and businesses.
Society as a whole, in all its complexity, must be able to rely on the inclinations and creative capacities of young people to face the challenges of today and those that await us in the future.
The issue is not simply to 'change the world' in a literal sense, but rather to build a new balance and harmony that can support sustainable and inclusive development. This implies a profound transformation in educational structures and in the values and priorities that guide our collective actions.

SENSE. In conclusion, we adults have the responsibility and the opportunity to act as 'witnesses of meaning', exercising an active and meaningful presence alongside young people. This implies that adults must become committed and meaningful value models.
We should, therefore, devote the right amount of energy to formal structures such as family discipline, educational programmes in schools and universities, civic norms and the production of our enterprises, and invest deeply in giving authentic and lasting meaning to the expectations we have for the new generations. In other words, we must balance practical and functional needs with a deeper commitment to nurture the spirit and awareness of young people so that they can grow as conscious and creative citizens.

KNOWING HOW TO DO. Once our young people are placed in ecosystems of human, social and professional capacitation, they will acquire practical skills and competencies and also discover the intrinsic value of "know-how." This transformation will make them entrepreneurial and responsible individuals that society can rely on to contribute to the Common Good actively. In this way, they will be prepared to face the challenges of the future and will also be equipped with the mental habits necessary to be agents of positive change.

# RESPONSIBILITY

RESPOND. Responsibility is a noun that originates from the verb 'to answer,' one of the central and most beautiful words in communication and relationships. Taking responsibility for something or someone means RESPONDING TO A CALL. Listening and responding are the heart of every fully human relationship, starting from birth.

RESPONSIBILITY. During a workshop focusing on the fifth dimension of being human, namely 'responsibility', I noticed a certain perplexity among the participants. One young man with courage and determination explicitly stated his aversion to the term 'responsibility'. When I asked why he had such an aversion, he replied that he was exhausted from constantly being responsible for a variety of tasks, whether family, social or educational, such as keeping his room tidy, walking the dog or disposing of waste. What struck me was that most of those present at the seminar seemed to share this same feeling of responsibility overload.This episode highlights the importance of redefining and balancing the concept of responsibility, especially when it comes to young people who are still in the process of training and personal development.

CONSCIOUS COMMITMENT. In a society increasingly oriented towards appearance and efficiency, it is not surprising that profound and intrinsically positive terms such as 'responsibility' are distorted and perceived in a negative light. Responsibility, which should represent a conscious commitment and give meaning to one's commitment to oneself and others, is often misrepresented and associated with a purpose of control and constraint.

This is especially true in contexts where 'performance' and conformity are emphasised at the expense of personal growth and authenticity. In such environments, responsibility can become a burden, an additional tool for evaluation and judgement, rather than a value to be cultivated.

This distorted perception can lead people, especially young people, to avoid responsibility or to see it a burden, rather than an opportunity for growth and

commitment. It is essential, therefore, to rediscover and reaffirm the true meaning of responsibility, not as a mere obligation or means of control, but as a manifestation of our integrity, our commitment to the Common Good, and our ability to act in a conscious and proactive way in society.

KNOWING HOW TO ACT. In essence, during that seminar, I wanted to emphasise that responsibility is not only a duty but, first and foremost, a fundamental right. It enables us to act with full FREEDOM, guided by the depth of our 'knowing how to be'. Through observation, understanding and awareness, we can move on to 'knowing how to do', giving rise to innovative and creative ideas. Finally, 'knowing how to act' immerses us in the dimension of responsibility, which, as we have seen, is not a mere obligation, but the art of responding to a call, oriented towards one's own good and that of the community. Responsibility, therefore, becomes a bridge between our individual essence and our role in society, enabling us to contribute in a meaningful and authentic way.

REALIZATION. Let us seriously question what our true purpose is when it comes to educating and training young people. As families, educational institutions, local communities and businesses, we must ask ourselves whether we are more concerned about young people conforming to the image or expectations we have pre-packaged for them or whether we are genuinely interested in supporting their discovery and realisation in their own deepest vocation and existential project.

COMMON GOOD. If our primary interest is that young people fit the models and expectations we have set, we run the risk of stifling their potential and individuality. Instead, if we focus on facilitating ecosystems in which they can explore, experiment and discover their own vocation, we are contributing to their individual well-being and also to the collective well-being. A society thrives when people are free to exercise their responsibility by following their passions and talents. In short, our task is to be FACILITATORS AND SUPPORTERS of their existential journey rather than ARCHITECTS OF A PREDESTINED DESTINY.

PARADIGM SHIFT. Concluding this chapter, I want to emphasise strongly that EDUCATION AT CHOICE CONSTITUTES A CHANGE OF PARADIGM versus the traditional function-oriented approach. Faced with this observation, we adults are called upon to reflect with genuine serenity: which of these two paradigms truly reflects our mindset and our educational approach? The answer to this question will determine the kind of guidance and support we offer young people on their path of growth and learning.

# SUMMARY OF CHAPTER 2: EDUCATION FOR CHOICE

**1. OBSERVATION**

- Importance of five senses in observation and perception
- Need more in-depth sensory education for young people.
- Criticism of environments designed exclusively for functionality.
- Call for more inspiring spaces in tune with nature.

**2. UNDERSTANDING**

- Understanding is a multi-dimensional act.
- Importance of constant dialogue to check understanding.
- Criticism of assessment methods based on tests and questionnaires.
- The need for meaningful spaces fosters understanding and learning.

**3. AWARENESS**

- Awareness as a fundamental pillar of human capabilities.
- Limits of technology in reaching a level of awareness.
- Importance of placing young people at the centre of educational experiences.

**4. CREATIVITY**

- Linking awareness and creativity.
- Need for new paradigms to address challenges such as sustainability.
- Criticism of the pedagogical tradition focused on the assimilation of information.

**5. RESPONSIBILITY**

- Responsibility as a right and freedom.
- Importance of redefining and balancing the concept of responsibility.
- Responsibility as a bridge between the individual and society.

## REFLECTION

1. What aspects of this chapter particularly caught my interest or stimulated my thinking?

2. What obstacles or challenges might I face in applying the concepts presented in this chapter?

3. How can I refine my role as a meaningful adult to contribute more effectively to the promotion of young people's existential project?

# USEFUL GUIDELINES

**Parents**

The parents have the task of familiarising the youngsters with the five sensory dimensions and creating opportunities, preferably in a natural setting, in which the youngsters can freely explore and experiment through their five senses. In this environment, the young person has the opportunity to promote new discoveries or create original artefacts without being bound by preset directives. It is the parents' responsibility to stimulate and support the young person's choices and to highlight their progress, helping them to become aware of the growth path they are taking.

**Teachers, Educators and Animators**

The educator has the crucial role of establishing a learning environment that is cooperative and collaborative, emphasising the importance of making conscious choices. This capacitation context is built through a teaching methodology that combines associative, cognitive and situational pedagogical perspectives to foster intellectual stimulation, constructive dialogue, practical experimentation and transformative reflection. Each element contributes to making the students' learning experience richer and deeper. Moreover, careful and continuous observation by the educator can reveal specific interests and signs of healthy resilience in young people. By 'healthy resilience,' I mean, that condition in which the young person, despite his or her commitment and dedication to study, does not perceive fatigue as a burden but rather as an enriching element. This happens because he or she is deeply involved and invested in the educational experience in which he or she is actively involved. Such resilience, if maintained over time, can be an indicator of an emerging passion and, potentially, a developing vocation.
Recognising and encouraging these inclinations can be crucial in guiding young people on their path of personal, social and professional growth.

**Public administrators**

The public administrators can play a crucial role in encouraging young people's non-formal and informal learning in local communities. By creating and supporting spaces such as workshops and places for open experimentation, unconstrained by predetermined goals, the administrator offers young people a

capacitating context in which they can engage in learning experiences. An excellent example of this practice can be the integration of Fab Labs with existing libraries. This combination provides a stimulating environment where young people can link thinking to thinking to doing, fostering a continuous cycle of learning and reflection. These interdisciplinary spaces serve to empower young people and foster their personal and social development. In addition, they act as observatories and creative workshops for the region, providing fertile ground for the conception and implementation of innovative social projects

**Entrepreneurs, Managers and Professionals**

The entrepreneur has opportunity to shape the corporate environment considering the five dimensions mentioned. If companies aspire to entrepreneurial employees, they must transform themselves into places of continuous capacitation, both on a human and professional level. The professional role of young people within companies is undergoing a significant change. While predictable, repeatable and controllable tasks are increasingly delegated to exponential technologies, young people are called upon to play roles that value creativity, innovation and the ability to come up with original solutions. This transformation also extends to the quality of interpersonal relations, both within the corporate team and with external partners and customers. Consequently, a company will be able to retain and be particularly attractive to young people if able to provide hybrid and capacitating contexts that foster personal and professional growth in a context of continuous and open innovation.

## CHAPTER 3: CITIZENSHIPS

In the third chapter, we dive deep into the dimension of responsibility, building a bridge with the previous stages of welcoming the uniqueness and unrepeatability of each individual young person and accompanying them through education for choice. This phase represents the pinnacle of education, where young people are called upon to manifest their full potential in various spheres of society.

LEARNING GENERATORS. We will begin by exploring ACTIVE CITIZENSHIP. Here, the aim is to form people who are learning at all times and in all contexts of their lives and who also become generators of learning for others. This form of citizenship goes beyond mere participation; it is about taking initiatives; being present and actively contributing to the social and cultural fabric of communities.

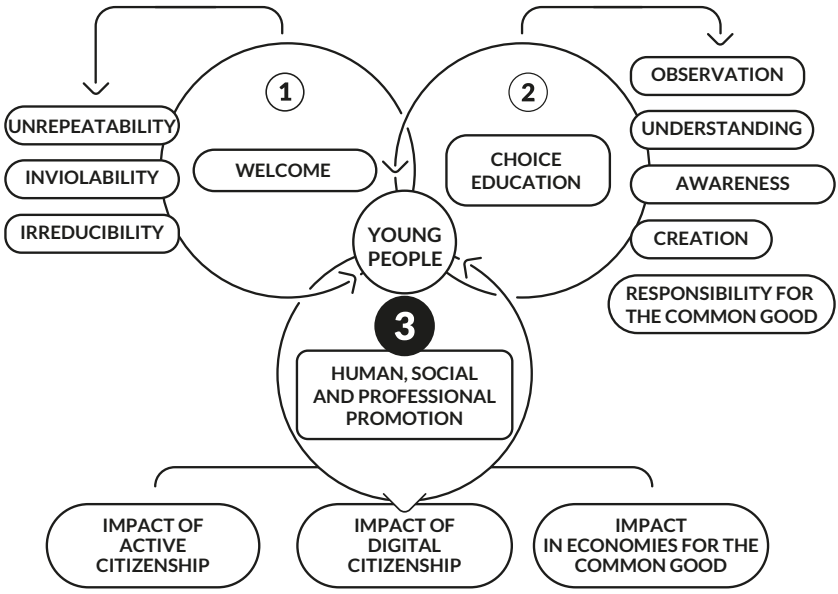
AWARE INNOVATORS. Next, we will delve into the domain of DIGITAL CITIZENSHIP. In an era dominated by exponential and generative technologies, young people must be equipped with the skills to navigate the digital world, and with the awareness and tools not to fall prey to its potential manipulations. Rather than being mere consumers of technology, they must become conscious innovators, capable of using digital tools to promote the Common Good.

GENERATORS OF VALUE. We will conclude the chapter by examining CITIZENSHIP IN THE CIVIL ECONOMY FOR THE COMMON GOOD. In this context, young people are called upon to become generators of value for themselves and society as a whole. This requires a deep understanding of how the economy can serve humanity, rather than the other way around.

CONTRIBUTION TO THE COMMON GOOD. In summary, this chapter aims to provide young people with the necessary tools and skills to become active, digitally aware and economically responsible citizens, ready to contribute meaningfully to the world in which they live.

AUTHENTIC ASSESSMENT. We will focus on the importance of developing an authentic assessment system that can be used in different contexts of life: from family to school, from local areas to businesses. This system does not simply measure success through traditional metrics but offers a more comprehensive

and holistic view. It considers tangible results, as well as deeper aspects such as social impact, personal growth and contribution to the Common Good. In this way, it opens up an original opportunity for a more meaningful evaluation of our actions and the meaning of our life.



# ACTIVE CITIZENSHIP

LEARNING AND RECIPROCITY. In the context of our educational ecosystem, we conceive of ACTIVE CITIZENSHIP not simply as a concept, but as a MENTAL HABIT. This orientation involves both adults and young people in an intergenerational collaboration, with the aim of fostering continuous and mutual learning in every aspect of life. In other words, it is a joint effort to learn and, at the same time, facilitate the learning of others, creating a virtuous cycle of personal and collective growth and development.

The verb 'to learn' originates from the Latin 'ad-pre(he)ndĕre', which literally means 'to take'. This etymological root suggests the idea of receiving and storing information in the mind, that is, learning. The element 'ad' in the etymology emphasises a movement or tension, underlining the dynamic activity of learning. This tension can be seen as serving a deep desire, further emphasised by the word 'desire', which etymologically means 'lack of stars' (de sidera). In short, learning evokes an active action of seeking and acquiring, driven by a deep yearning or desire.

OPEN FUNCTIONS AND CAPABILITIES. My generation grew up in a society that mainly valued knowledge, with assessment systems strongly focused on the memorisation of data, information and concepts. Today, as the focus has shifted towards competence-based assessment, there is a risk of falling back into a model that rewards memorisation, with processes that are predictable, repeatable and controllable based on closed functioning. Indeed, skills are driven by open functioning that reflects individual uniqueness and diversity, whereas competences operate in a context of closed mechanisms characterised by predictability and repeatability.
The latter can be measured and evaluated according to standardised criteria. In sum, unlike skills, which are inherently human and unique to each person, competences are more easily replicable and, therefore, more prone to be replaced by generative artificial intelligence technologies. Therefore, I strongly believe in the need to adopt an educational and methodological approach that enhances the individual capabilities, respecting the inclinations of each individual. This approach should promote learning based on open functioning, which processes

knowledge through transformative experiences, giving rise to creative and original skills. This is in line with the thinking of enlightened pedagogues, a path I have shared since the beginning of my vocation.

CHANGE CHALLENGES. Fostering learning by harnessing the innate capacities of young people implies a process of welcoming, accompanying and promoting the generation of innovative knowledge. These, in turn, can give rise to unprecedented competences, which are crucial for meeting the challenges of ongoing change. The concept of active citizenship helps us to understand more deeply the relevance and necessity of the principles and issues explored in chapters 1 and 2 above.

AUTHENTIC ASSESSMENT. Active citizenship, understood as responsibility towards oneself and the community, introduces a crucial dimension that finds application in every sphere of social life, from the family to the corporate environment. In our educational ecosystem, the adoption of this habit of mind has enabled us to recognise the effectiveness of a model that promotes authentic evaluation: self-assessment (the individual evaluates his or her own actions), co-assessment (peer assessment among the people who make up the community of practice) and hetero-assessment (the leaders of the community of practice in turn evaluate the actions of the individual). This approach significantly empowers each person involved, especially young people, by encouraging them in their human, social and professional capacities.

KNOWING HOW TO BE. In conclusion, active citizenship emerges as a set skills and competences and above all as 'knowing how to be' rooted in awareness. This awareness enables us to face contemporary challenges with an attitude open to continuous learning and collaboration. Active citizenship emphasises the importance of dialogue, exchange and sharing of knowledge and experiences within the community of practice in which we are embedded, be it the family, the school, the local area or the business context.

DEVELOPMENT FOR THE COMMON GOOD. In this way, active citizenship becomes a fundamental pillar for building a more inclusive, responsible and resilient society in which each person is actively involved in his or her own development and for the Common Good.

# DIGITAL CITIZENSHIP

CONNECTION AND TRANSFORMATION. Frequently, I am asked the question: why do we attach so much importance to the digital, to the point of considering it one of the three main 'citizenships'? The answer lies in the nature of digital itself. It is not just a tool or a technology but has become a connective tissue that permeates every aspect of our existence. In an age where geographical borders are becoming increasingly blurred and interactions occur in real-time, the digital has the power to connect people, communities and nations in previously unimaginable ways. It is a force that has the power to transform societies, economies and cultures, making its understanding and mastery essential for working in the present to prepare a sustainable future.

UTILITY AND MANIPULATION. The digital represents an invaluable heritage that has been handed down to us by previous generations with the aim of improving the quality of our coexistence and well-being. However, as in every crucial phase of human history, there are two sides to the coin. On the one hand, we have people and organisations taking a constructive approach to digital, harnessing its immense potential to foster innovation and progress in areas such as health, sustainability and general well-being. On the other hand, however, there are entities that use the digital in manipulative and invasive ways, pursuing goals of control and financial gain at the expense of the Common Good.

CREATIVE AWARENESS. In this context, it is crucial to be aware of the challenges and opportunities that digital presents. Its potential to improve human life is immense, from reducing physical fatigue through automation to innovation in medicine, to promoting greater environmental sustainability. However, it is equally crucial to be vigilant to the risks of manipulation and exploitation that can emerge in this increasingly pervasive environment.
This is why, in our educational ecosystem, we have articulated digital citizenship in two fundamental dimensions: the first is awareness, which is necessary to avoid falling victim to DIGITAL addictions; the second is CREATIVE CONSCIOUSNESS, which allows us to use the digital in innovative ways for their own good and the good of the community. These two dimensions work in synergy

to form individuals capable of safely adopting the digital world and actively contributing to its improvement.

DIGITAL INTEGRATION AND AI. For an adult, understanding this digital dimension is crucial, regardless of the role he or she plays, be it parent, teacher, public administrator, professional, manager or entrepreneur. Each of these roles requires a new mental habit to integrate digital 'natively' into one's actions and decisions. To ignore this need would be imprudent, given the wide impact of digital on almost every aspect of life. Reflecting on the emerging generative artificial intelligence, such as Chat-GPT, Bard and others, we realise the profound implications this change brings to the manufacturing productivity sector and also to the intellectual professions. journalists, writers, accountants, lawyers, doctors, trainers, teachers and lecturers are just some of the roles that could be significantly affected. This technological evolution invites us to expand our imagination on how AI could further transform the human, social and professional landscape.

DIGITAL COMPETENCE. It is vital for every responsible adult to provide an environment in which young people can immerse themselves in transformative and empowering experiences, especially in a context where digital is an inescapable part of everyday reality. These experiences must enable young people to experiment and discover their potential and to develop new forms of creativity that are in tune with their inclinations. In an era of rapid technological change, it is crucial that young people are prepared with a conscious mindset to operate in this digital landscape. Therefore, every adult, whether parent, educator, or mentor, has an imperative responsibility to foster young people on this path of discovery and adaptation, preparing them to become digitally competent and creatively ingenious citizens.

KNOWING HOW TO DO. The advent of generative artificial intelligence has reconfigured the traditional human prerogative of exclusive dominance over language, breaking the unambiguous link between knowledge and its identifiable origin. This change marks a significant shift in the way we perceive the interaction between human intelligence and technology. Digital citizenship thus becomes a powerful tool for authentic assessment, going beyond the simple measurement

of technical skills to focus on personal investment and ingenuity, especially among young people. This multidimensional approach aims at providing the skills needed to operate critically and safely in the digital world, avoiding manipulation, and stimulating creativity and innovation to generate solutions that contribute to the Common Good. It is essential in the age of digital citizenship to be able to discern information sources. The ability of young people to recognise the reliability of a source and to use it to generate new ideas, needs, opportunities and solutions is a fundamental criterion of authentic evaluation. In this way, digital citizenship becomes a catalyst for the development of one's own KNOW-HOW through a creative sense of responsibility and active participation in the digital society.

# CITIZENSHIP IN ECONOMIES FOR THE COMMON GOOD

VALUES AND PRINCIPLES. Active citizenship promotes a profound freedom in 'KNOWING HOW TO BE', encouraging the individual to develop self-awareness and make autonomous decisions based on values and principles. This inner freedom, combined with the creativity enhanced by digital citizenship in 'KNOWING HOW TO DO', prepares us to operate in a rapidly changing world where digital skills and competences are essential to innovate and solve complex problems.

INTERDEPENDENCE. These two pillars, when integrated, guide us towards 'KNOW-HOW-TO-ACT' within citizenship in economies. Citizenship in Common Good-oriented economies emerges as the third fundamental pillar of an authentic assessment system.
This concept serves to raise young people's awareness of their ability to gain autonomy and highlight their potential to contribute tangibly to society. Here, the emphasis is on acting responsibly and ethically, with the aim of contributing to the Common Good. In this context, citizenship in economies is not limited to mere economic participation but emphasises the need for action that is sustainable, fair and oriented towards collective well-being. In other words, it is about combining personal freedom and creativity to create economic solutions in the generation of tangible value that respects and promotes the good of all, recognising the intrinsic worth of each person and our interdependence within the global society.

CARE OF THE HOME. The etymology of the word 'economy' takes us back to its Greek roots: 'Oikos', meaning house, and 'Nomia', meaning management or care. In this sense economics should ideally represent the "care of the home," a concept that emphasises the responsibility of managing resources that are, by their nature, limited and finite.
This etymological perspective invites us to reflect critically on contemporary economics, which often departs from this fundamental principle. In today's context, where the economy is often dominated by speculative practices, growing inequalities and an expanding social divide, it is evident that we are far from the original goal of "caring for the home." This gap between ideal and reality is

particularly worrying when we consider the intergenerational implications. The economic decisions we make today not only affect our daily lives, but also the opportunities and resources available for future generations.
ECONOMIC APPROACH. Therefore, it is crucial to adopt an approach to economics that is rooted in sustainability and full coherence with people's existential projects in a sincere intergenerational RELATIONSHIP. Only in this way can we hope to approach the true meaning of 'economy' as responsible and sustainable care of our common 'home'.

CIVIL ECONOMY. Re-appropriating the concept of 'civil economy,' as proposed by Antonio Genovesi, founder of the world's first chair of economics at the Federico II University of Naples in 1753, could provide a valuable framework for addressing the challenges outlined in the UN 2030 Agenda. Unlike modern economic approaches, which all too often place profit as the primary goal, Genovesi's civil economy places people's happiness and well-being at the centre.

SUSTAINABLE DEVELOPMENT. Incorporating this vision could help social and economic inequalities and achieve the Sustainable Development Goals. In this way, we could work together, especially with the younger generation, to build an economy that is truly at the service of humanity and the planet, rather than focused primarily on financial gain.

RECIPROCITY. Adults represent the main references for young people, from family to work on how to create value both for themselves and for the community. This duality leads to a fundamental reflection: how much value am I bringing to my life and how much value am I offering to the community? This perspective promotes a habit of mind based on reciprocity and the importance of taking responsibility for contributing tangibly to the well-being of the different communities in which we are embedded.

GENERATION OF VALUE. Citizenship in economies for the Common Good' emerges as the third pillar of an authentic evaluation system. In this context, young people are called upon to engage in a growth path from childhood to

professional life, with the aim of generating tangible value both for themselves and for the community by acting responsibly and consciously.

KNOWING HOW TO ACT. In conclusion, active citizenship can serve as foundation for 'knowing how to be', providing a form of conscious freedom. Digital citizenship, on the other hand, can embody 'knowing how to do', facilitating the expression of individual creativity. Finally, citizenship in economies for the Common Good can embody 'knowing how to act', enabling each individual, and young people in particular, to exercise responsible and conscious sovereignty in their own lives. In my opinion, a young person who is FREE, CREATIVE and SOVEREIGN of his or her own existential project represents the ideal aspiration of every conscious and responsible adult.

# SUMMARY OF CHAPTER 3: CITIZENSHIPS

**1. Active Citizenship**

- Mental Habit: A Concept and Way of Thinking Across Generations.
- Continuous Learning: Fosters mutual and continuous learning between people.
- Authentic Assessment: Includes self-evaluation, co-evaluation and hetero- evaluation, empowering each person involved.
- Personal and Collective Development: Promotes personal and collective growth through learning and collaboration.

**2. Digital Citizenship**

- Connective Tissue: Digital is more than a tool; it is an integral part of modern life.
- Double Face: Potential for good and evil, requiring awareness and vigilance.
- Two Dimensions: Awareness to avoid addiction and Creative Consciousness to use digital in an innovative way.
- Role of Adults: Crucial in guiding young people towards responsible and creative digital citizenship.

**3. Citizenship in Economies for the Common Good**

- Knowing How to Be and Knowing How to Do: Integrating inner freedom and creativity to act responsibly and ethically.
- Sustainability and Equity: Emphasises the importance of sustainable and equitable action for the Common Good.
- Civil Economy: Proposes a return to the original idea of the economy as 'care for the home.
- Tangible Value: Encourages generating value for both oneself and the community by acting responsibly and consciously.

**4. General Conclusion**

- Knowing How to Be: Active citizenship as a foundation of conscious freedom.
- Knowing how to do: The citizenship digital as a facilitator of creative expression.
- Knowing how to act: Citizenship in economies as an exercise of responsible and conscious sovereignty.

Together, these three pillars aim to form young people who are FREE, CREATIVE and SOVEREIGN, representing the ideal aspiration for every conscious and responsible adult.

# REFLECTION

1. What aspects of this chapter particularly caught my interest or stimulated my thinking?

2. What obstacles or challenges might I face in applying the concepts presented in this chapter?

3. How can I refine my role as a meaningful adult to contribute more effectively to the promotion of young people's existential project?

# USEFUL GUIDELINES

**Parents**

By adopting the perspective of different 'citizenships' as a habit of mind, parents can establish a meaningful and constructive dialogue with their children. Genuine interest in their learning experiences can enrich the parental relationship and offer surprisingly enlightening insights for adults. Young people's unique perspectives on issues concerning the way they interpret the world, their native relationship with the digital and their thinking about sustainability thus become fertile ground for deep discussions and shared reflection on family responsibilities.

These responsibilities, as we have already pointed out, go beyond mere duty and manifest themselves as forms of freedom that strengthen the bond and create a solid alliance between parents and children.

**Teachers, Educators or Animators**

In the era of the exponential growth of knowledge-related technologies, educators can renew their approach by adopting a mindset that reflects these changes, especially in the way they assess student learning. As we addressed in chapter two, choice education emerges as the most meaningful option to offer young people, considering the accelerated change of the world and the progressive dissolution of our certainties based on repetitive models. In this ever-changing scenario, it is essential to anchor ourselves to the core values of coexistence and reciprocity. The primary objective should be to nurture a mindset in young people that enables them to make autonomous decisions, exploiting the potential of the digital world to express their creativity. This, in turn, can translate into responsible actions that have a positive social impact, benefiting both the individual and the community.

**Public administrators**

For a public administrator, fostering citizenship is a valuable lever for developing and enhancing one's territory. Supporting and enhancing voluntary initiatives to actively involve young people can create a cohesive and dynamic social fabric. Recognising and rewarding those who contribute to collective growth through areas such as culture, music, theatre, sports, animation and workshop activities become essential. Finally, it encourages young people to be future administrators

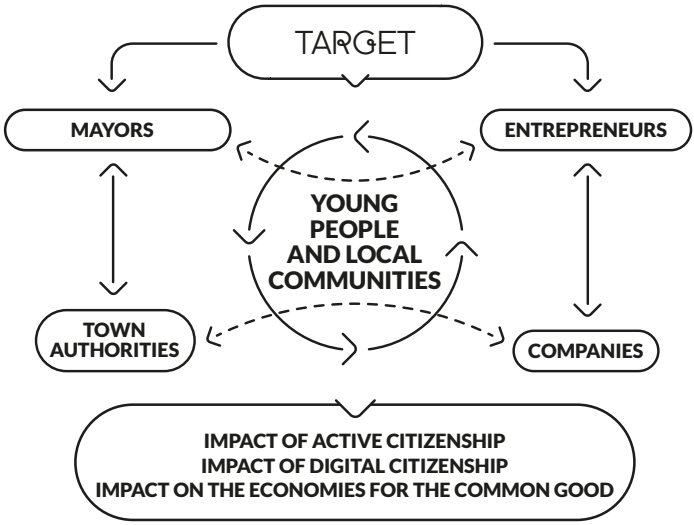
through active experience in the management of the Common Good. Indeed, these areas enrich community life and can also serve as tangible indicators of progress and well-being of the community itself.

**Entrepreneurs, Managers, Professionals**

In a corporate environment where productivity management is increasingly reliant on technology, adopting an evaluation approach based on the concept of citizenship, understood as a responsibility, represents a significant opportunity to renew internal evaluation mechanisms. The aim is to have employees who are committed to their own professional development, and actively contribute to the learning of colleagues, to the protection of the company from digital risks and to the optimisation of both back office and front-end processes. This approach shifts the focus from mere control to the responsibility of unlocking the potential of every person within the organisation, with a special focus on young talent. This creates a working environment in which responsibility and innovation are shared values that generate tangible value for both the individual and the entire company.

Involve **YOUTHS** and **MEANINGFUL ADULTS** with decision-making responsibilities regarding the common good of the community.

Open up **TO THE FUTURE THROUGH THE EYES OF YOUNG PEOPLE** to facilitate a real and sustainable impact over time and in the local communities.



# CHAPTER 4: THE VALUE CYCLE

SUMMARY The value cycle diagram provides a summary overview of the essential coordinates for developing, with a methodical approach, a vision that places the well-being and development of young people at the centre. This vision stems from a deep understanding of the meaning and importance of our presence on their side. It is crucial to question the true meaning of this presence: what do we really want for our young people? What is the ultimate goal of our interaction with them?

DIVERSITY. In the specific context of the 311VERONA Ecosystem, a dynamic environment in which around 900 young people interact and grow throughout the year, supported by a community of around 130 freelance and corporate professionals, the challenge is even more complex and stimulating. Every day, we actively strive to understand how multiple diversities - cultural, generational and disciplinary - can converge and interact constructively. The aim is to foster this diversity as a valuable resource, capable of unlocking the intrinsic potential of each young person.

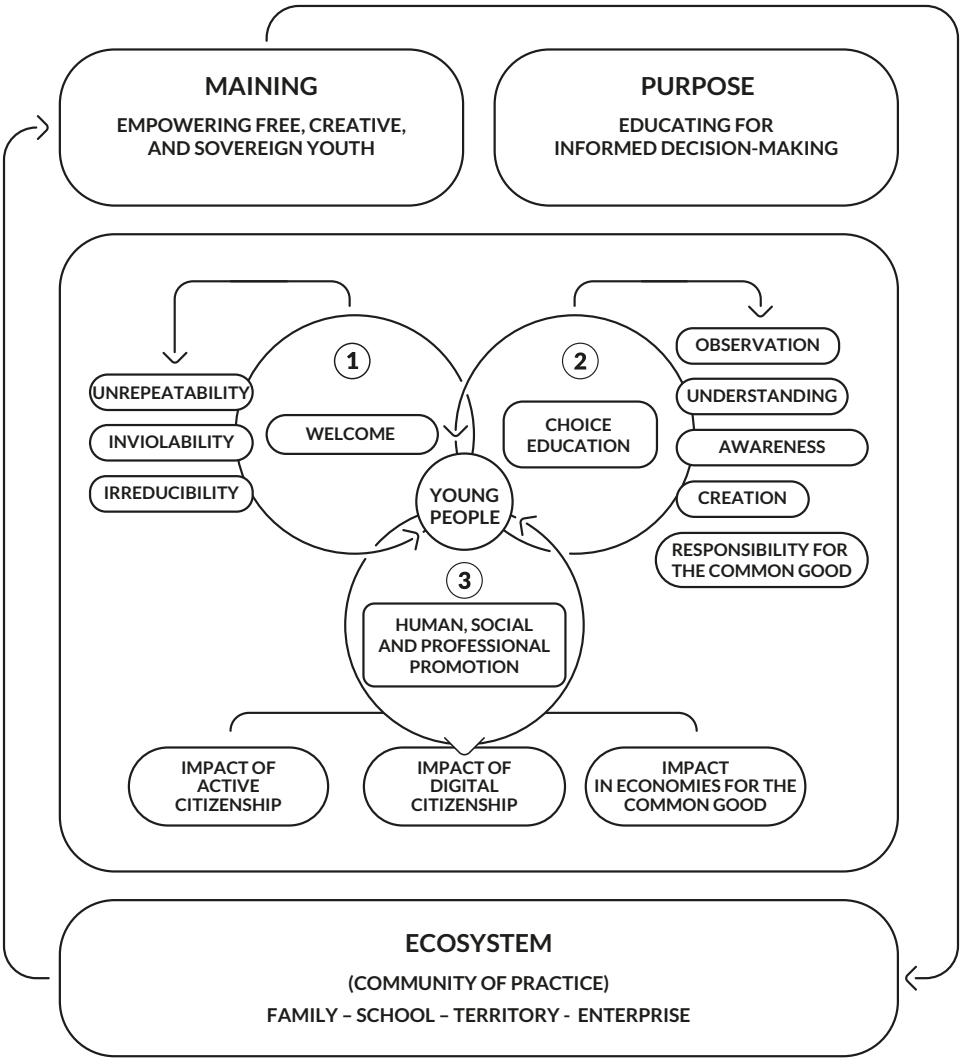
AGENTS OF CHANGE. We want young people, enriched by their experiences and the skills they have discovered, to become true agents of change, bearers of innovation and progress, and to act responsibly and constructively in society. As emerged in the previous chapters, it is evident that every adult, whether parent, teacher, representative of institutions, professional, manager or entrepreneur, should, in my opinion, deeply value the significance of relationship with young people. Every adult should make a dedicated effort to transform contexts in which intergenerational relations take place into true ecosystems of human, social and professional growth.

FREEDOM. The method outlined in this pamphlet provides concrete tools to understand and implement dynamics of acceptance, orientation, education for choice and responsibility. The latter is understood as the freedom to act for one's own good and for the good of others, daily pursuing an authentic and profound relational reciprocity.

ECOSYSTEMS. Ecosystems that engage in this direction, focusing on unlocking and promoting the human, social and professional potential of young people, will foster the creation of natural and synergetic connections between different educational communities of practice. These connections will integrate and bring into dialogue family, school, territory and business, creating a cohesive and collaborative social fabric in which each component contributes to the well-being and development of individuals and the community.

FUTURE. In this way, it will be possible, starting from the present, to build a future in which young people will be able to express their full potential, becoming active protagonists of change and contributing significantly to the evolution of the society in which they live.

# CICLO DEL VALORE



# CONCLUSIONS

In this pamphlet, we have focused our attention and reflection on three fundamental archetypes*: the human dimension, the creative dimension and the dimension of responsibility.

The HUMAN Dimension is the archetype that represents our intrinsic need for relationships, empathy, love and connection with others. It is the beacon that illuminates our desire to belong and our aspiration to build deep and meaningful relationships. The CREATIVE Dimension follows, symbolising innovation, imagination and our ability to generate new ideas, concepts and reality. It is the catalyst for transformation and evolution in the cultural, artistic and technological spheres. Finally, the RESPONSIBILITY Dimension is the embodiment of our sense of duty, ethics and morality. It is the compass that guides us, making us aware of the consequences of our actions with regard to others and the environment and driving us towards responsible and sustainable behaviour.

These distinct but interconnected archetypes shape our choices and behaviour, both individually and collectively. Their interaction contributes to the creation of balanced and conscious people, able to live in harmony with themselves, others and the world around them, promoting the progress and well-being of society.

The reflection that has constantly stirred my thinking over the years concerns the existence of a transversal element that can connect the human, creative and responsible dimensions. It is a question that has taken root in my mind, fuelled by numerous interactions and dialogues with young people. Through these exchanges, I began to perceive that biophilia could represent this unifying element. Indeed, this intrinsic connection with nature and other living beings seems to be intertwined with our human aspirations, creativity and sense of responsibility, offering a common ground on which to build a constructive and meaningful dialogue.

** In its original meaning, an archetype is a first model, a first form, the matrix of a concept, text or icon.*

The term 'biophilia' comes from the Greek: 'bios' means 'life' and 'philia' means 'love' or 'attraction'.
Thus, 'biophilia' can be translated as 'love of life' or 'attraction to life'. Biophilia, a term coined by biologist Edward O. Wilson, describes human beings' innate connection and attraction towards nature and other living organisms. It is a concept that explores our deep and intrinsic need to interact with the natural world and suggests that our well-being is closely linked to the health of the ecosystems around us. We can consider biophilia a manifestation of the collective unconscious that reflects universal human experiences and our evolutionary roots. In this sense, biophilia could be seen as an archetype representing our ancestral and spiritual connection to nature and our desire to explore, understand, and protect ourselves and the natural world.

Our duty as adults is to re-evaluate, through a new paradigm, the profound responsibility arising from biophilia.

My generation was privileged to spend its formative years immersed in a still intact natural environment and surrounded by a community of adults for whom the meaning of life and values was well-defined and clear. I feel it is our duty to recognize that. Unfortunately, our efforts mainly focused on producing 'things' rather than developing meaningful relationships.

Young people demand and expect from us adults a sincere and lasting commitment to the topic of biophilia.

It is essential that we begin immediately to demonstrate our determination and commitment to them. The goal is to create ecosystems that embody a biophilic vision, offering future generations an environment in which they can flourish in both personal and collective spirituality.

This will strengthen the bond between people and nature. It will also contribute to building more resilient, harmonious, and sustainable communities.

# FINAL SUMMARY

**1. Value cycle**

- Outline providing essential coordinates for developing a youth welfare-centred vision.
- Vision-based on understanding the significance of our presence alongside young people.

**2. Objectives**

- Questioning the aspirations of young people.
- Creating ecosystems of human, social and professional growth.

**3. Context**

- Example of Ecosystem 311VERONA: dynamic environment with young people and professionals.
- Daily commitment to understanding and valuing diversity.

**4. Method**

- Provides tools to implement dynamics of acceptance, orientation, education for choice and responsibility.
- Promotes the creation of connections between different educational communities of practice.

**5. Archetypes**

- Human Dimension: represents the need for relationship and connection.
- Dimension Creative: symbol of innovation and imagination.
- Dimension of Responsibility: the embodiment of a sense of duty, ethics and morality.

**6. Biophilia**

- Transversal element linking the human, creative and responsible dimensions.
- Innate connection and attraction to nature and living organisms.
- Explore the need to interact with the natural world.

**7. Adult responsibility**

- Reassessing the responsibility arising from biophilia.
- Recognising the past focuses on the production of objects rather than the development of relationships.
- Responding to the call of young people for a sincere and lasting commitment to biophilia.

**8.Future Commitment**

- Demonstrating determination and commitment.
- Creating ecosystems that embody a biophilic vision.
- Building communities resilient, harmonious and sustainable, strengthening the link between people and nature.

## REFLECTION

1. What aspects of this chapter particularly caught my interest or stimulated my thinking?

2. What obstacles or challenges might I face in applying the concepts presented in this chapter?

3. How can I refine my role as a meaningful adult to contribute more effectively to the promotion of young people's existential project?

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# THANKS

The evolution of the human algorithm is the result of a journey that began with a seminar entitled "Ethics and Artificial Intelligence," held in 2017 in the 31-1Verona ecosystem. Since then, a long series of training workshops, seminars, conferences and events dedicated to analysing exponential change and the emerging needs of young people and adults in an extremely challenging context has unfolded.
Through these valuable opportunities, I had the opportunity to meet over five thousand people, diverse in their disciplines, cultures and generations. I would like to express my deep gratitude to all these people who have shown a sincere interest in the topics discussed and contributed their ideas and perspectives.

Among them, I would like to express my sincere thanks to all I involved in the first reading of the successive drafts of this work.

They included some thirty-five people, including parents, volunteers, youth leaders, professors, headmasters, priests, mayors, managers and entrepreneurs. Their invaluable contribution had a significant impact in progressively refining the language, orientations and general structure of the text.

My heartfelt thanks go to my colleagues at the Edulife Foundation for their tireless dedication to the wellbeing of young people and their communities. By observing their daily commitment, I was able to develop and refine the conceptual maps in this publication.

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Finally, I would like to express my deep gratitude to the Salesian Congregation, which has constantly illuminated my path with its example of love for young people. In September 2022, I had honour and responsibility to open the SDB

Change Congress dedicated to sustainability in the presence of representatives from 132 nations. The congress required meticulous preparation, which laid the solid foundation for the creation of this pamphlet.

# FROM DREAM TO PROJECT

*Trust dreams because in them is hidden the door to eternity.*
*Khalil Gibran*

The pamphlet 'The Human Algorithm' revealed to us a future in acceleration, where social and environmental challenges are intertwined with the extraordinary opportunities that technology and innovation open up for young people. It is with an eye on the new generations that 31-1 SOCIAL IMPACT TALENT VALLEY was born, a project rooted in the idea of a future forged by the hands and minds of young people, ready to grasp and develop the potential of their time.

This visionary project aims to weave together the fibres of a new social fabric, an ecosystem of human, social and professional education that embraces the totality of the human experience, rooted in a biophilic environment that celebrates and integrates nature as an essential part of our being.
Imagine a place where borders dissolve, where digital nomads from all corners of the globe and young Italian talent meet in a pulsating Co-Living. Here, the art of living and working together merges with the promise of a future where every individual can blossom, contributing to an economy that breathes sustainability and innovation.

Think of how Co-Working and redefining everyday work was no longer confined within four walls but expanded into a living laboratory of collective intelligence; a place where artificial intelligence is not a cold calculation but a partner dancing to the rhythm of human ingenuity, pushing us to new heights of creativity and discovery.

Visualise a learning accelerator, not simply an institution, but a catalyst for soul-shaking experiences, revealing hidden passions and fostering a resilience that flourishes in diversity, guiding young people towards their existential project.

Imagine a hub for impact-driven start-ups with a mission of success and significance, where economies are cultivated that transform the present into a sustainable future that we are proud to leave behind.

Think of an environment where human diversity intertwines with nature coexisting and creating value, a place where spirituality is not an abstract concept, but a tangible presence that enriches every aspect of daily life.

Visualise an open space where movement is life, where sport is more than a competition, it is prevention, a return to physical and mental wellbeing, an antidote to modern postural diseases.

Imagine a place of authentic relationships, where food and drink are not only nourishment but also joy, awareness, and a celebration of life.

And finally, an Agora, a physical place, a crossroads of ideas and lives, where generations meet, where families, educators, mayors and businesses build tomorrow together, a tomorrow that resonates with the voices of those inspired here, at 31-1 SOCIAL IMPACT TALENT VALLEY.

This is the heart of the world's first biophilic ecosystem based on the 31-1 ECOVERSITY methodology, a place where Italy is positioned as a best practice in innovation and sustainable development, a place where people, territories and businesses navigate together towards a future of solid relationships and equitable sustainability. Here, we face the challenges of ecological, social, cultural and spiritual divides to go beyond survival and prosper in the common good in communion between generations.

To learn more, I invite you to explore our digital resources by framing the QR CODE below.

Antonello Vedovato, founder of Edulife, began his commitment to research and development in pedagogy in the workplace and social innovation as early as 1988.

At the end of the 1990s, he established a resource center focused on integrating communication technologies into teaching, giving rise to Edulife. This initiative was followed by several significant projects for teacher training, both in Italy and Latin America. In this context, Vedovato developed an innovative methodology called the "Edulife Value Cycle", which interprets Don Giovanni Bosco's preventive system from a secular perspective.

In 2010, with the establishment of the Edulife Foundation, Vedovato embarked on a long series of trips to China to promote and implement the value cycle in vocational training schools.

2016 marked the beginning, together with young colleagues, of a human, social, and professional development ecosystem, known as the 311VERONA project.

In 2021, enriched by experience and scientific publications along Edulife's journey, he developed the 311ECOVERSITY methodology.

Finally, in 2023, Vedovato launched the 245 Social Impact Venture Philanthropy Fund, aimed at supporting high-impact social innovation projects.

Completed printing in February 2025
Edulife ETS Foundation

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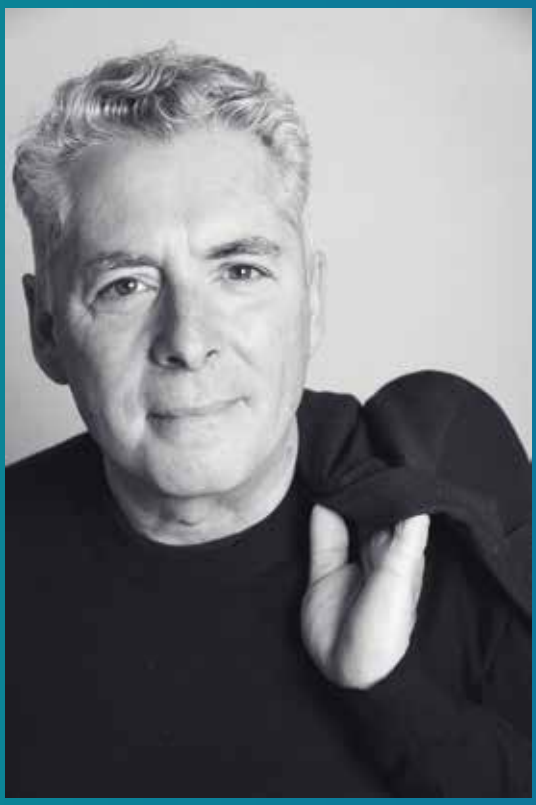
# CoderDojo
## at 311Verona

*A magical moment of shared discovery, where curiosity for robotics and artificial intelligence unites generations in a bright dance of creativity and knowledge.*

*Trust in dreams, for in them is hidden the gate to eternity*
Kahil Gibran



*Antonello Vedovato, founder of Edulife, has been actively involved in research and development in pedagogy, workplace learning, and social innovation since 1988.*
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*In 2021, enriched by his extensive experience and scientific publications on Edulife's journey, Vedovato further developed the 311ECOVERSITY methodology.*
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